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GAZETTEER OF AJMER-MERWARA,

IN RAJPUTA'NA.

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CALCUTTA

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING.

1875.

915.44
L 359

CALCUTTA:
PRINTED BY THE SUPERINTENDENT OF GOVERNMENT PRINTING,
8, HASTINGS STREET.

4083

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GAZETTEER OF AJMER-MERWARA.

CHAPTER I.

GENERAL DESCRIPTION

Boundaries.

AJMER-MERWARA is a district of British India surrounded by the Native States in Rajputána. Ajmer is bounded on the north by Kishangarh and Marwar, on the south by Merwara and Mewar, on the east by Kishangarh and Jeypoor, and on the west by Marwar. It lies between north latitude 26° 41′ 0″ and 25° 41′ 0″, and east longitude 75° 27′ 0″ and 74° 17′ 0″, and contains, according to the revenue survey of 1847, an area of 2,058·28 square miles. Its population, according to the census of 1872, is 246,798 souls.

The tract called Merwara is bounded on the north by Marwar and Ajmer, on the south by Mewar, on the east by Ajmer and Mewar, and on the west by Marwar. It lies between north latitude 26° 11′ 0″ and 25° 23′ 30,″ and east longitude 73° 47′ 30″ and 74° 30′ 0″, and contains a population of 69,234, with an area, according to the revenue survey, of 602·23 square miles.

The united district contains an area of 2,660·61 square miles, with a population of 316,032, or 119 to the square mile.

The basis of this Gazetteer is the report on the settlement of Ajmer-Merwara for 1874, much of which has been bodily transferred to the Gazetteer. Other sources whence information has been derived are Colonel Hall's sketch of Merwara, 1831; Colonel Dixon's sketch of Merwara, 1848, and Colonel Dixon's report on the settlement of Ajmer-Merwara, 1850. The principal authority for the chapter on history is Colonel Tod's Rajasthán. Colonel Briggs' Ferishta, and Sir H. Elliott's Musalman Historians have also been consulted. Mr. W. W. Culcheth, Executive Engineer, furnished a note on the stone products of the district; and Mr. Moir, Assistant Conservator, one on the forests. Chapters IX and X have been compiled from the Commissioner's administration report for 1872. Captain Loch, Officiating Commandant, wrote a note on the Merwara Battalion; and Dr. Murray, Civil Surgeon, has supplied that part of Chapter XII which relates to the medical aspect of the district.

* The statistics of the census of 1872 cannot be accepted as final, and a fresh census will be taken in 1875. The area also probably requires correction, and cannot be given with certainty till the result of the Topographical Survey now in progress is known. The Revenue Survey of 1847-48 was very hurriedly done, and in Merwara only one out of seven parganas was surveyed in the ordinary way: six were laid down trigonometrically. The recent settlement survey did not extend to the istimrar estates, and the hills in Merwara were laid down with the plane table. Hence the statistics of the total area cannot be implicitly accepted. By this survey the area of the khalsa portion of Ajmer is 561 square miles, of the jagir villages 235 square miles, of Merwara 677 square miles; while the area of the istimrar villages, according to the Revenue Survey, is 1,280 square miles. The total area is thus 2,753 square miles instead of 2,661, and the correct area is probably intermediate between the two.

The two tracts were originally distinct districts, and each possesses a history of its own. They were united under one officer in A.D. 1842, and now form the charge of the Deputy Commissioner of Ajmer and Merwara. The immediate revenue, magisterial and civil jurisdictions of Merwara are vested in an Assistant Commissioner, whose head-quarters are at Nayanagar, the only town in Merwara. The sadr station, however, takes its name from that of the pargana in which it is situated, and is known as Beáwar. The head-quarters of the Deputy Commissioner are at Ajmer, from which place Beáwar is 33 miles distant. The united district forms also a Chief Commissionership under the Foreign Department of the Government of India, the Chief Commissioner being the Agent of the Governor-General for Rajputana, whose head-quarters are at Ábû. The controlling authority is vested in a Commissioner with the powers of a Sessions Judge, whose head-quarters are at Ajmer, and under whose direct management are placed the police, registration, jails, and education of the province, departments which in larger administrations are kept distinct.

Jurisdiction and chief stations.

The Sanskrit word "Meru," a hill, is a component part of the names of both districts, and the distinguishing feature of the country is the Aravali range, the "strong barrier" which divides the plains of Marwar from the high table-land of Mewar. The range, which commences at the "ridge" at Delhi, crops out in considerable size near the town of Ajmer, where it appears in a parallel succession of hills, the highest being that on which the fort of Taragarh is built immediately above the city, and which is 2,855 feet above the level of the sea, and between 1,300 and 1,400 feet above the Ajmer valley. The "Nágpahár," or Serpent Hill, three miles west of Ajmer city, is nearly as high. About ten miles from Ajmer the hills disappear for a short distance, but in the neighbourhood of Beáwar form a compact double range by which the pargana of Beáwar is enclosed. The two ranges approach each other at Jowája, 14 miles south of Beáwar, and finally meet at Kûkrá in the north of the Todgarh tahsil, from which village there is a succession of hills and valleys to the furthest extremity of the Merwara district. The range on the Marwar side gradually becomes bolder and more precipitous till it finally meets the Vindhya mountains near the isolated mount of Ábû.

The Aravali range.

The highest point in the plains of Hindustán is probably the plateau on which stands the town of Ajmer; and from the hills which bound the Ajmer valley, the country slopes to all points of the compass. The range of hills between Ajmer and Nasirabád marks the watershed of the continent of India. The rain which falls on the one side finds its way by the Chambal into the Bay of Bengal; that which falls on the other side is discharged by the Lûni into the Gulf of Cutchh. Further south the watershed is still more clearly marked, and is the high wall of rock which separates Marwar from Merwara. The portion of Ajmer east of the range which connects Srînagar with Rájgarh, including the pargana of Rámsar and the estates of the taluqdars generally, is an open country, with a slope to the east and broken only by gentle undulations. West of the Nágpahár the pargana of Pushkar stands quite apart from the rest of the district and is a sea of sand.

The watershed.

Merwara is a narrow strip about 70 miles long, and with a varying breadth of from 15 miles to one mile There are no important mountains; the highest hills are to be

Passes.

met with about Todgarh, where the peaks attain an elevation of 2,855 feet above the level of the sea. The average level of the valleys is about 1,800 feet. In Lower Merwara, corresponding with the tahsil of Beáwar, there are three well-known passes. The Barr pass on the West is a portion of the imperial road from Agra to Ahmadabad, is metalled throughout, and kept up by imperial funds. On the eastern side are the Pakharia and Sheopura Gháts, the first leading to Masuda and the second to Mewar, and both are under the District Committee. In Upper Merwara, or the Todgarh Tahsil, there are the Kachbali, Piplî, Umdábárî and Dawer passes, leading from Merwara into Marwar. These are mere mountain tracks through which the salt of Pachbadra and the grain of Mewar is carried with difficulty on banjárá bullocks. There are no passes deserving of the name in Ajmer; the road to Pushkar, six miles east of Ajmer, passes through a dip in the Nágpahár range, and is metalled throughout from local funds.

Rivers and streams.

As a necessity of its position on the watershed of the continent, the district is devoid of any stream which can be dignified with the name of a river. The Banás river, which takes its rise in the Aravali, about 40 miles north-west of Udaypur, touches the south-eastern frontier without entering the district, and affects only the istimrar pargana of Sáwar. This river during the rains is unfordable for many days, and as there are no ferries, travellers from Kotah and Deoli only cross into the Ajmer district by means of floats extemporised for the occasion. Besides the Banás, there are four streams, the Khari Nadi, the Dâi Nadi, the Ságarmati, and the Sarasvati. These are mere rivulets in the hot weather, over which the foot-passenger walks unheeding, but become torrents in the rains: neither they nor the Banás are used for the transport of produce. The Khari Nadi takes its rise in the state of Udaypur, and after forming the boundary between Mewar and Ajmer, falls into the Banás at the northern extremity of the Sáwar pargana. The Dâi Nadi is arrested in the early part of its course by the Neárán embankment. Thence it flows by Sarwár (belonging to Kishangarh) and Baghera, and eventually also empties itself into the Banás. The Ságarmati rises in the Anáságar lake at Ajmer, and after flowing through and fertilizing the Ajmer valley, takes a sweep northwards by Bhaonta and Pisángan to Gobindgarh. Here it meets with the Sarasvati, which carries the drainage of the Pushkar valley, and the united stream from this point till it falls into the Runn of Cutchh, is designated the Lûni or Salty river, and it is on this stream that Marwar chiefly depends for what fertility it has. The affluents of these streams are many, and there are some independent streams running northwards into the Sambhar lake, but none of them have obtained a name, and they are mere drainage channels running only in the rainy season.

Water supply for irrigation.

There is no permanent supply in the wells of the district; they all depend upon the rainfall. In the Ajmer district, where the beds of the nullahs are sandy, a sufficient amount of water is absorbed during the rains to supply the wells on either bank; but wells can only profitably be made within a short distance from the stream, and beyond that stretches unirrigated land to the base of the hills on either side. In Merwara, where the beds of the drainage channels are rocky and the slope of the country greater, the rainfall, if unarrested, rapidly flows off into Marwar and Mewar, and but little benefits the country, as the soil is shallow and unretentive of moisture. The configuration of the districts with a more or less rapid slope from the watershed rendered it imperative to provide

for the retention of the rainfall by artificial means, while the undulations of the ground and the gorges through which the hill streams had worn a passage rendered it practicable to retain the rainfall by a system of embankments.

Old tank embankments.

The idea of such embankments was one which early presented itself to the minds of those conversant with the district. The Beesalya tank was made by Beesal Deo Chouhan about the year 1050 A.D.; his grandson Ana constructed the Anáságar; the tank at Rámsar was built by Ram Deo Pramar. In Merwara the large tanks of Dilwara, Kálinjar, Jowájá, and Balád date from long before our rule. They are a wide earthen embankment, generally faced on both sides with flat stones laid horizontally, and closing gorges in the hills. With ordinary care they will last as long as the hills which they unite, and their construction furnishes a substantial proof that before our rule the principles of subordination and co-operation were not unknown in Merwara.

Description of these works.

The tank embankments of the district at present number 419, of which 168 are in Ajmer, 183 in the Beáwar tahsil, and 68 in the Todgarh tahsil. They have been often described, and Colonel Dixon in his "Sketch of Merwara," Chapter XII *et seq.*, has given a very full account of them. The best site for an embankment is a narrow gorge where, by uniting the hills on each side, the drainage of the valley above can be stopped and the water thrown back to form a lake which will irrigate direct by a sluice and feed the wells below by percolation. Such sites are, however, very limited in number, and nearly all of them have been already utilized, though in many cases the embankment is capable of much improvement. In the open parts of the district where Colonel Dixon made a large number of tanks, the embankments run a considerable distance from one rising ground to the other. Some are nearly two miles in length; the centre portion of the dam arrests the flow of a drainage channel, and the water spreads on each side to the rising ground. Every tank is provided with an escape to prevent the water topping the embankment during floods. These tanks are generally very shallow and seldom have any water in them after the autumn harvest has been irrigated. Colonel Dixon attempted at first to form earthen embankments, but the soil is so devoid of tenacity that the plan was early abandoned. There are three kinds of embankments in the district:—First, a wall of dry stone backed by an earthen embankment and faced with a coating of mortar,—there is generally a dry stone retaining wall in these embankments. Secondly, a masonry wall backed with earth, the masonry and embankment being of greater or less strength in proportion to the weight of the water to be retained. Thirdly, a wall of masonry without any embankment. This last is the best, and was adopted in the more hilly parts of the district where the gorges did not exceed 100 yards in width. Similar to these are the small masonry weirs thrown across a nullah in its course through the hills, in order to ensure a supply to the wells on either bank.

History of their construction.

With the exception of the few tanks constructed before 1818, and seven tanks built by Colonel Hall in Merwara, the remainder owe their existence to the unaided and untiring energy of one man who ruled Merwara from 1836 to 1842, and the united districts from 1842 to 1857, when he died at Beáwar. The name of Colonel Dixon will be remembered in Ajmer and Merwara for many generations. For years he worked steadily at this single object without help or sympathy, and without much encouragement; for until the works were completed they attracted but little attention, and the district was too remote to

allow of the Government of the North-West Provinces taking at first an intelligent interest in the work. With such help as his tahsildars and a few trained chaprassis could give, Colonel Dixon constructed all these works, and it was only in 1853, when the tanks had been completed, that the appointment of an Uncovenanted European assistant was sanctioned. Nothing worthy of note was done after Colonel Dixon's death till the establishment of the Ajmer Irrigation Division of Public Works in the beginning of 1869. The tank which has now been constructed at the jagir village of Bîr is a fine example of the best class of tank embankment.

Effects of the tanks.

Colonel Dixon was of opinion that the tanks had raised the water level of the country, and there is no doubt that subsequently to their construction wells were made in many places where the experiment had been tried and proved unsuccessful. The opinion of a committee assembled in 1874 to discuss the subject of water revenue assessment, was that about half the wells in the district owed their supply to filtration from the tanks. Major Lloyd, Deputy Commissioner, writing in 1860, was of opinion "that from the moisture preserved in the soil and the great increase of vegetation they have helped to create, the reservoirs have been to some extent instrumental in causing the increased supply of rain which has been measured in the last few years." There has been another undoubted effect of the reservoirs, and this a deteriorating influence. The soil throughout the pargana of Rámsar is impregnated with salt, and the effect of the pressure of the head of water in the tank, and the capillary attraction of the water used in irrigation, has been to force up impure salts to the surface Not much land has been rendered entirely unculturable, and if this land gets manure it yields excellent crops, but without manure the land yields a very inferior return. The village of Nearan, where is one of Colonel Dixon's largest reservoirs, is generally brought forward as an instance of this effect, and here it has been found necessary to reduce the assessment twice within the last 20 years.

Nearly all the tanks are dry by the month of March, and the beds of the majority are cultivated for a spring crop. There is hardly any produce from the reservoirs themselves. Water-nuts are not grown; fish are caught in the Anáságar and in the Rámsar and Nearan tanks, but the people do not eat fish, and it is only in the Anáságar and the sacred lake of Pushkar that fish permanently exist, while religious prejudice prevents their being killed in the latter lake.

Natural reservoirs.

Besides the artificial reservoirs, there are four natural reservoirs in the district, which, in less dry countries, would hardly deserve mention. These are the sacred lake of Pushkar and the lake known as old Pushkar near the former. Both are depressions among sand-hills without any outlet, but exercise a considerable influence by percolation through the sand-hills on the low sandy bottoms in their vicinity. In Merwara there are two natural basins, that of Sargaon and that of Karántia, both near Beáwar. A passage for the escape of the water of the former has been cut through the encircling sand-hills, and the bed is now regularly cultivated for the spring crop. That of Karantia lies amongst hills, and is of no use for irrigation.

Communications, roads.

The famine of 1869 gave a great stimulus to the construction of metalled roads. Before that the only metalled roads in the district were 14 miles between Ajmer and Nasirabád, and seven miles between Ajmer and Gangwana on the Agra road. Now the

Agra and Ahmadabad road is metalled throughout from the border of Kishangarh territory to the border of Marwar. From Nasirabád a metalled road extends to the cantonment of Deoli, 56 miles, and another in the direction of Neemuch and Mhow, now rapidly falling into disrepair. Merwara was a country without roads before the famine, but it now possesses a tolerable road to Todgarh, and fair roads over the Pakhariawas and Sheopura passes into Masuda and Mewar. Except station roads and roads to Pushkar, six miles, and to Srînagar, ten miles, there are no metalled roads under the district fund committee.

The railway between Agra and Ajmer is rapidly advancing towards completion, and the earthwork has been finished to Ajmer. The Western Rajputana Railway Survey has completed the regular survey of the line from Ajmer to Ahmadabad, which will connect Agra with Bombay. A railway from Ajmer to Nasirabád has been sanctioned, and its extension through Neemuch to join the Holkar (State) Railway is only a matter of time. All these railways have been or will be laid on the metre guage.

Telegraph.

There are two telegraph stations in the district, one at Ajmer and the other at Nasirabád. The total number of messages sent from the Ajmer office in 1873 was 3,471; from the Nasirabád office, 962; total 4,453. The Ajmer office received 6,265 messages, and that of Nasirabád 1,255; total 7,520. The telegraph receipts in the Ajmer treasury for the year 1873-74 on account of Rajputana were Rs. 16,793; the disbursements were Rs. 31,525. Until 1872 there was a third station at Beáwar, but it was found not to pay and was closed in that year, much to the regret of the residents of the rising town of Nayanagar. The Western Rajputana Railway, however, will pass close to Beáwar; so before long Merwara may hope to obtain a telegraph office.

Post Office.

There are five imperial post offices in the district,—Ajmer, Nasirabád, Beáwar, Deoli, and Kekri; but the latter was converted into a branch office in 1870-71. On the reorganization in 1870-71, a Chief Inspector of Post Offices was sanctioned for Rajputana, which had previously been under the Post Master General, North-West Provinces. The following statement shows the number of covers sent for delivery through and received for despatch from the imperial and district post offices of Ajmer and Merwara for the years 1860-61, 1865-66, and 1870-71. Statistics of the district post are not procurable for 1860-61:—

Name of year	Received				Posted			
	Letters	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books
Imperial Post.								
1861-62 ...	304,850	12,130	3,013	2,129	282,200	6,055	1,255	447
1865-66 ..	354,895	26,209	3,753	3,149	356,246	3,864	1,473	521
1870-71 ...	367,996	31,337	3,533	6,598	572,687	3,980	2,374	2,860
District Post								
1865-66 .. .	21,635	879	238		23,632	34	76	...
1870-71	16,308	1,443	378	...	17,388	60	141	...

Minerals

The hills abound in mineral wealth, though for many years no revenue has been derived from this source. The Taragarh hill is rich in lead, and copper and iron mines have

been worked but did not pay their expenses. The lead mines of Taragarh were farmed by the Mahrattas for Rs. 5,000 yearly, the custom being for the miners to receive three-fourths of the value of the metal as the wages of their labour and to cover their expenses in sinking shafts. Mr. Wilder, the first Superintendent of Ajmer, took the mines under direct management, and they produced annually from 10,000 to 12,000 maunds of lead, which was sold at Rs. 11 per maund. The Ajmer magazine was the chief customer, and, on its ceasing to take metal in 1846, the mines were closed. The lead is universally allowed to be purer and of a better quality than European pig-lead, and it is chiefly owing to the want of fuel and of proper means of transport that it has been driven from the market. When landed in Agra, which is the nearest market, the lead cost Rs. 16 a maund, or Re. 1-8 more than the same quantity of English lead. Perhaps the extension of a railway to Ajmer may revive this now extinct industry ; the miners, who were the people of the Indurkot, still live in Ajmer, but the demand for the metal, the offspring of the troublous times in the beginning of the century, no longer exists.

The Geological Survey has not yet been extended to Ajmer, and the following remarks on the geology of the district are taken from Dr. Irvine's "General and Medical Topography of Ajmer" (A.D. 1841), pages 68 and 154. The general character of the district is of plutonic hypogene formation, and no organic remains have as yet been discovered. The hills are schistose for the most part, and in appearance often serrate, and though not volcanic, the jagged ridges often give them that appearance. This serrate aspect seems owing to the hardness of the rock composing the hills, the sharp points of which have remained uninjured by the attrition of water. A very hard dark grey granite appears to underlie the schistose strata throughout the country. The great mass of the rocks are of micaceous or hornblende schist, or of compact felspar. The cultivated soil is a natural mixture of one-third stiff yellow loam, and two-thirds sand, consisting of disintegrated mica schist and felspar. Pure silicious sand is rare. No superficial portion of the soil is absolutely clayey, nor, excepting in the beds of artificial tanks, is any alluvial soil found in the district. In tracts where the euphorbiæ are most common, carbonate of lime is found in large quantities; and barren as the hills and adjacent stony tracts appear in the hot weather, both become covered with a delicate verdure of grasses and small plants during the rains.

Stone products.

Good building materials abound throughout the district, and stone is largely used for purposes for which wood is employed elsewhere in India. Door-frames are often made of stone, and the best roofing is formed of slab-stones resting on arches or on stone-beams, while thin slabs have lately been used as slates. Slab-stones are used for roofing, for flagstones, and for spanning culverts. The best quarries in the vicinity of Ajmer are at Sillora (in Kishangarh territory) and at Srînagar, where slabs 12 or 14 feet long by 3 or 4 feet or even more in width can be obtained. At the former place beams 20 feet or upwards in length by 1½ foot in width are procurable. Near Beáwar slabs not quite so large and generally too hard to be dressed with a chisel are quarried at Atîtmand. At Kheta Khera, about six miles north-east of Beáwar, limestone slabs are found which can be dressed. Near Todgarh good slabs have not been found, but beams 10 or 12 feet long and uneven in thickness are procurable. Good slab-stones can be got at Deogarh, about 10 miles south-east from Todgarh, but the roads are not good enough to allow of their being carried any considerable distance.

Suitable clay is not obtainable for bricks; and bricks are seldom used, but for rubble masonry stone is everywhere to be met with. The best quarries are in the range of hills running from Kishangarh between Ajmer and Nasirabád, and down the east side of Merwara. The stone here is found in slabs of almost any size, both sides perfectly parallel; and if it is carefully quarried, one smooth face can generally be obtained. For ashlar work, limestone, granite, and marble of a coarse kind are procurable, while sandstone is brought from a distance in Marwar.

Lime.

Lime is burnt from kankar and from limestone, and the latter description is preferred by the natives. The limestone generally used in the city of Ajmer is a grey stone obtained near the village of Narailli, about six miles from the city. The lime burned from this stone is not very pure, but is tenacious, and bears a large admixture of sand. At Makhopura, Kalesra, Kholai, and other villages, a pure white limestone is found; but the stone is hard and difficult to burn. Limestone is also found in abundance near Beáwar. Kankar is to be met with in all parts of the district, but varies considerably in quality as a carbonate of lime. That which breaks with a blue fracture, and which, when breathed on causes the moisture to adhere, is considered fit for lime burning. Kankar-lime has higher hydraulic properties than stone-lime, and is generally used by the Department of Public Works. No material, however, producing good hydraulic lime, has yet been discovered in the district. A natural cement called "kaddi" is brought from Nagor, 80 miles north-west from Ajmer. It has been examined in Calcutta and pronounced to be "a very valuable and hydraulic cement" when carefully burnt. It is, however, generally overburnt, and disintegrates when exposed to water, and is consequently only used by the natives for the interior of their buildings.

Road metal.

Materials for road-making are everywhere abundant. For heavy traffic, broken limestone, the refuse of a slab-stone quarry, or granite is more suitable and lasting than kankar, which, though very generally distributed, is not found in blocks, and which, though it makes a smooth even road, does not stand heavy traffic. For district roads any coarse brittle stone, if not too micaceous, or an inferior kind of gravel called "barha," may be substituted for stone or kankar. Both descriptions of materials are to be met with in all parts of the district, are easily dug, and answer the purpose very well where the traffic is light.

Forests.

In old times the hills about Ajmer were probably covered with scrub jungle, and where the growth has been unmolested, as on the west side of the Nágpahár hill, there are still some trees on the hill-side. With this exception, however, the Ajmer district was denuded of trees long before the commencement of British rule, and the Mahrattas are generally given the credit of the denudation. The parts of Merwara adjacent to Ajmer are described by Mr. Wilder, an eye-witness in 1819, as an "impenetrable jungle," though now, except in the extreme south, where there is no local demand, and from whence carriage, till recently, was quite impracticable, Merwara is not much better off in this respect than Ajmer. The trees which existed could only have been scrub at the best, and the demand of the town of Beáwar, of the cantonment of Nasirabád, and for wood to burn lime for the tank embankments, joined to the absence of all attempts at replacing what was destroyed, has left but few trees in any accessible part of the district, and wood of all kinds is exceedingly scarce and dear.

The indigenous trees are the babūl (acacia arabica), nim (azadirachta indica), and khejra (prosopis spicifera), which are generally found on the plains and on the low slopes of the hills; dhao (conocarpus latifolia) and kher (acacia catechu) are met with on the intermediate slopes; and sálar (boswellia thurifera) occupies the summits. Of these the babūl is the only tree which furnishes wood useful for any other purposes than fuel. The pipal and bar tree (ficus religiosa and indica) are also found but only in favoured localities. In place of trees the hills about Ajmer are covered with "tor" bush or euphorbia, which is cut and dried, and used largely for fuel in the city. The indigenous trees will grow easily from seed, and if the rainfall is favourable, planted trees require no artificial irrigation. The euphorbia is easily transplanted and strikes root at once. It is used for fences on the railway and elsewhere, but is with difficulty kept in order.

The exotic kinds of tree are difficult to rear, and will only grow near wells or after having been artificially irrigated. They are the farás (tamarix orientalis), siris (acacia speciosa), gûlar (ficus glomerata), tamarind (tamarindus indica), mohwa (bassia latifolia), mango (mangifera indica), jamun (eugenia jambolana), sîsham (dalbergia sissoo), the cork tree (millingtonia hortensis) and a few others. None of these will grow on the hill-sides, and only thrive in good soil, while the necessity of irrigating the plants when young renders their nurture expensive. Colonel Dixon devoted much attention to the planting of trees and the gardens of Ajmer, and the nîm trees of Beáwar owe their existence to him. After his death, however, no attempt was made either to plant in the plains or to re-forest the hills as they rapidly became bare. In 1871 Government sanctioned the proposal for the appointment of an Assistant Conservator and Sub-Assistant Conservator of Forests more for the purpose of creating than of conserving forests. Forest operations in Ajmer are not intended as directly profitable speculations on the part of Government; their principal aim and object is an indirect and climatic advantage, to prevent the rainfall rushing down the bare hill-sides carrying in its course what little soil remains, and to cause it to penetrate into the crevices of the rocks and fill the springs. The roots of the trees and the vegetation will, it is hoped, retain and create soil on the steep slopes, while the lowering of the temperature of the hills may ultimately have the effect of causing the clouds which now too often pass over the district to part with their moisture within its boundaries.

Apart, however, from the intrinsic difficulty of re-foresting the arid hills, it was not easy to obtain the land. The waste had been made over to the village communities by the settlement of 1850, and it had of old been made use of by the people for grazing purposes, and as a support to fall back upon in years of distress by the sale of wood, and it was naturally the hills where there was most wood that the forest officer was most anxious to take up and the people most loth to part with. It was therefore determined to resume the management of certain chosen tracts, and to take up the land under an ordinance of the Governor General in Council. The ordinance has been recently published, the main provision being that proprietary right is to vest in Government as long as the land is required for forest purposes, the villagers being allowed certain privileges as to cutting wood and grass. A total area of 54,746 acres has been selected; 7,045 acres in Ajmer, 7,516 in Beáwar, and 40,185 acres in Todgarh. It is intended to exclude all goats and cattle, to prevent fires, and to scatter seed broadcast during the rains without going to the expense of artificial irrigation. Several nurseries have been established in all parts of the district, especially in the Government gardens near Ajmer, and land has been taken

up and planted in the estates of the taluqdárs under the Court of Wards. There are no fruit gardens except in the suburbs of Ajmer city, and mangoes, though tolerably plentiful, are stringy and bad.

Wild animals and game.

There is not much cover for large game in the district; but leopards are found in the western hills from the Nágpahár, where they are regularly trapped down to Dawer; hyænas and wolves are rare; tigers are said to stray upwards now and then from the southern portion of the Aravali, but if they do come, they find no cover nor water, and go back again. Rewards are given for the destruction of wild animals,—Rs. 5 a female leopard, and Rs. 2 male leopards, female wolves and hyænas. The males of the last two animals are paid for at Re. 1 a head. The total amount expended in 1873 on the destruction of wild animals was Rs. 43. No rewards are given for snake-killing. The number of deaths from snakebite recorded in 1872 was 30. Wild pigs are preserved by most of the Thakurs who have large estates, for pig-shooting is the favourite amusement of Rajputs. There is also a Tent Club at Nasirábád which extends its operations beyond British territory, but the pigs love the shelter of the hills, and in many places the ground is too rough and stony to ride over. Antelope and ravine deer are in no great numbers, and are shy and difficult to approach. Of small game, the bustard occasionally finds its way in from Marwar, and florikin are met with when the rains have provided cover for them. Geese, duck, and snipe are found about the tanks in the cold weather, but good snipe-ground is very limited, and three or four brace is a good day's bag. The small sand-grouse is found in abundance; the large sand-grouse is rare. Hares were nearly annihilated by the famine and have not yet recovered their numbers. The quail-shooting is tolerable, and the common grey useless partridge cries in every direction.

Sub-divisions.

The district of Ajmer in Colonel Dixon's time contained three tahsils,—Ajmer, Rámsar, and Rajgarh, which were established in order to provide constant supervision of the tanks. The Rájgarh tahsil was abolished after Colonel Dixon's death, and the Rámsar tahsil was abandoned on the reorganization of the district in 1871; Ajmer Proper has now only one tahsil at head-quarters. The owners of the istimrar estates, which in area are more than double the khalsa, pay their revenue direct into the sadr treasury without the intervention of a Sub-Collector. Merwara is divided into two tahsils, that of Beáwar and that of Todgarh. A third tahsil, that of Saroth, was after Colonel Dixon's death amalgamated with Beáwar. Ajmer contains 12 parganas, of which Ajmer, Rámsar, Rájgarh, and Pushkar are chiefly khalsa; Kekri has one khalsa town, and the remaining parganas, Bhinai, Masuda, Sawar, Pisángan, Kharwá, and Bagherá are held by istimrardars. The military cantonment of Nasirabad with the surrounding villages forms a civil sub-division, and Kekri has been placed under an Extra Assistant Commissioner. The tahsil of Beáwar contains the parganas of Beáwar, Jak, Chang, and Saroth. Beáwar is British territory; Jak is British territory, but belongs chiefly to the Thakurs of Masuda and Kharwá. Chang belongs to Marwar, and Saroth belongs to Mewar. The pargana of Beáwar was at various times sub-divided into four parganas, and their names still occasionally crop up and breed confusion. The distant villages of Beáwar pargana were formed into a separate pargana of 33 villages and annexed to the Saroth tahsil under the name of Pargana Jowaja. The pargana of Lotana consists of eight villages founded by Colonels Hall and Dixon in Mewar waste, and the Barkochran Pargana has the same origin and contains nine villages. The tahsil of Todgarh

contains four parganas, of which Bhaclan is British territory, Kotkiiana belongs to Marwar, and Dawer and Todgarh belong to Mewar. At the recent settlement the land has been divided into assessment circles, and statistics have been compiled according to circles and not according to parganas.

CHAPTER II.

HISTORY OF AJMER-MERWARA.

PART I.—AJMER.

THE early history of Ajmer is, as might be expected, legendary in its character, and commences with the rule of the Chouháns, the last-born of the Agni-kulas, and the most valiant of the Rajput races. According to tradition, the fort and city of Ajmer were founded by Raja Aja, a descendant of Anhal, the first Chouhán, in the year 145 A.D. Aja at first attempted to build a fort on the Nágpahár or Serpent Hill, and the site chosen by him is still pointed out. His evil genius, however, destroyed in the night the walls erected in the day, and Aja determined to build on the hill now known as Taragarh. Here he constructed a fort which he called Garh Bítli, and in the valley known as Indurkot he built a town which he called after his own name, and which has become famous as Ajmer. This prince is generally known by the name of Ajapál, which Colonel Tod explains was derived from the fact that he was a goat-herd, "whose piety in supplying one of the saints of Pushkar with goat's milk procured him a territory." The name probably suggested the myth, and it is more reasonable to suppose that the appellation was given to him when, at the close of his life, he became a hermit, and ended his days at the gorge in the hills, about ten miles from Ajmer, which is still venerated as the temple of Ajapál.

Legendary history of Aja.

With the next name on the Chouhán genealogy we pass into the region of history. Dola Rae joined in resisting the Musalman invaders under Mohammed Kasim, and was slain by them in A.D. 685. His successor, Manika Rae, founded Sámbhar, and the Chouhán princes thereafter adopted the title of Sambri Rao. From his reign till 1024 A.D. there is a gap in the annals. In that year Sultan Mahmûd, on his expedition against the temple of Somnath, crossed the desert from Multan and presented himself before the walls of Ajmer. The reigning prince, Beelumdeo, was totally unprepared for resistance, the country was ravaged, and the town, which had been abandoned by its inhabitants, was plundered. The fort of Taragarh, however, held out, and as Mahmûd had no leisure to engage in sieges, he proceeded on his destructive course to Guzerat. Beelumdeo was succeeded by Beesaldeo or Vîsaladeva, who is locally remembered by the lake which he constructed at Ajmer, still called the Beesalságar. Beesaldeo was a renowned prince. He captured Delhi from the Tuárs, and subdued the hill tribes of Merwara, whom he made drawers of water in the streets of Ajmer. At the close of his life he is said to have become a Musalman, to have resigned his kingdom, and to have retired into obscurity at Dhûndár. His grandson, Aná, constructed the embankment which forms the Anáságar lake, on which Shahjehan subsequently built a range of marble pavilions. Someshwar, the third in descent from Aná, married the daughter of Anangpál, the Tuár King of Delhi, and his son was

Prithvi Rája, the last of the Chouháns, who was adopted by Anangpál, and thus became king of Delhi and Ajmer.*

Prithvi Raja Chouhán and Shaháb-ud-din.

It is matter of common history how Prithvi Rája opposed Shaháb-ud-din in his invasion of India in the years of 1191 and 1193 A.D.; how in the latter year he was utterly defeated and put to death in cold blood. Shaháb-ud-din shortly afterwards took Ajmer, massacred all the inhabitants who opposed him, and reserved the rest for slavery. After this execution he made over the country to a relation of Prithvi Rája, under an engagement for a heavy tribute. In the following year Shaháb-ud-din prosecuted his conquests by the destruction of the Rahtor kingdom of Kanouj, an event of considerable importance in the history of Ajmer, in that it led to the emigration of the greater part of the Rahtor clan from Kanouj to Marwar.

Kutb-ud-din.

The new Rája of Ajmer was soon reduced to perplexities by a pretender, and Kutb-ud-din Eibak, the founder of the slave dynasty at Delhi, marched to his relief. Hemráj, the pretender, was defeated, and Kutb-ud-din, having appointed a Governor of his own faith to control the Rája, proceeded with his expedition to Guzerat. A few years afterwards, however, the Rája, uniting with the Rahtors and Mers, attempted independence. Kutb-ud-din marched from Delhi in the height of the hot season, and shut up the Rája in the fort. Here finding no means of escape, he ascended the funeral pile as is related in the Tajul Maâsir. Kutb-ud-din then marched against the confederated Rajputs and Mers, but was defeated and wounded, and obliged to retreat to Ajmer, where he was besieged by the confederate army. A strong reinforcement from Ghazni, however, caused the enemy to raise the siege, and Kutb-ud-din annexed the country to the kingdom of Delhi, and made over the charge of the fort of Taragarh to an officer of his own, Seyyid Husain, whose subsequent tragical fate has caused him to be enrolled in the list of martyrs, and whose shrine is still the most conspicuous object on the hill fort he was unable to defend. On the death of Kutb-ud-din in A.D. 1210, the Rahtors joined the Chouháns and made a night attack upon the fort. The garrison was taken unprepared, and was massacred to a man. Their tombs, as well as those of Seyyid Husain and his celebrated horse, may still be seen on Taragarh in the enclosure, which bears the name of Gunj Sháhidan, or Treasury of Martyrs.

Rana Kumbho of Mewar.

Shams-ud-din Altamsh, the successor of Kutb-ud-din, restored the authority of the kings of Delhi, and it was maintained till the disastrous invasion of Tamerlane. By that time a number of independent Mohammedan kingdoms had been established, of which the chief were Bîjapur, Golconda, Guzerat, and Malwa. Rana Kumbho of Mewar profited by the relaxation of all authority which ensued upon the sack of Delhi and the extinction of the house of Tughlak to take possession of Ajmer, but on his assassination the territory fell into the hands of the kings of Malwa, with whom the Rana had been perpetually at variance, and for 15 years had waged war.

* This follows Colonel Tod's Account (volume II, page 416 of the reprint). The subject of the Chouhan dynasty is, however, very confused, and General Cunningham (Archæological Reports, volume I, page 157), confesses his inability to make any satisfactory arrangement either of the names of the princes or of the length of their reigns. General Cunningham fixes the probable date of the capture of Delhi by the Chouhans in A D. 1151, and Prithvi Raja was the son of Someshwar and the grandson of Vîsaladeva according to him. According to Colonel Tod, Prithvi Raja was sixth in descent from Visaladeva; and in the genealogical tree in the possession of the Raja of Nimrana in Alwar the same number of generations intervene between these two princes. General Cunningham is of opinion that two different princes of the same name have been identified as one person. (See Archæological Reports, volume II, page 256).

The kings of Malwa obtained possession in A D. 1469, and held Ajmer till the death of Mahmûd II in A.D. 1531, when the kingdom of Malwa was annexed to that of Guzerat. The dome over the shrine of Khwaja Mueiyyin-ud-din Chisti was built by these kings, who are known in Ajmer by the name of Nawwáb.

Kings of Malwa.

On the death of Mahmûd II, Maldeo Rahtor, who had just succeeded to the throne of Marwar, took possession of Ajmer among other conquests. He improved the fortress of Taragarh, and commenced the construction of a lift to raise water to the fort from the Nûi Chashma spring at the foot of the hill. The work still stands as solid as on the day it was built, but the scheme was never carried to completion. The Rahtors held Ajmer for 24 years, but the country was one of the earliest acquisitions of Akbar, and from 1556 A.D. to the reign of Mohammed Shah, a period of 194 years, Ajmer was an integral portion of the Mogul Empire.

Maldeo Rahtor.

In the time of Akbar, Ajmer gave its name to a Súbáh, which included the whole of Rajputana. The district of Ajmer was an appanage of the royal residence, which was temporarily fixed there in this and subsequent reigns, both as a pleasant retreat and in order to maintain the authority of the Empire among the surrounding Chiefs. Akbar made a pilgrimage to the tomb of the saint Khwaja Mueiyyin-ud-din Chisti and built a fortified palace just outside the city. Jehangir and Shahjahan both spent much time at the "Dar-ul-khair;" and it was at Ajmer that Jehangir received Sir Thomas Roe, the ambassador of James I, who reached the city on the 23rd December 1615. It was at Ajmer that in A.D. 1659 Aurangzeb crushed the army of the unfortunate Dárá, weakened as it was by the defection of Jaswant Singh of Marwar, and forced his brother into the flight which was destined to terminate only by his imprisonment and death. The celebrated traveller Bernier met and accompanied Dárá for three days during this flight, and has given a graphic description of the miseries and privations of the march. Bernier left Dárá at one day's journey from Ahmadábád, as neither by threats nor entreaties could a single horse or camel be procured on which he might cross the desert to Tatta. During the war with Mewar and Marwar, which was brought about by the bigotry of Aurangzeb, Ajmer was the head-quarters of that Emperor, who nearly lost his throne here in 1679 by the combination of Prince Akbar with the enemy.

Mogul Emperors.

On the death of the Seyyids in 1720 A.D., Ajit Singh, son of Jaswant Singh of Marwar, found his opportunity in the weakness consequent on the decline of the Mogal Empire to seize on Ajmer, and killed the imperial governor. He coined money in his own name, and set up every emblem of sovereign rule. Mohammed Shah collected a large army and invested Taragarh. The fort held out for four months, when Ajit Singh agreed to surrender his conquest. Ten years later, Abhay Singh, the accomplice in the assassination of his own father Ajit Singh, was appointed by Mohammed Shah viceroy of Ahmadábád and Ajmer, and Ajmer became practically a portion of Marwar. The parricide Bakht Singh obtained Nagor and Jhalor from his brother Abhay Singh. Abhay Singh was succeeded by Ram Singh, who demanded the surrender of Jhalor from his uncle Bakht Singh. The demand and the insolence of Ram Singh culminated in the battle of Mairta, where Ram Singh was defeated and forced to fly. He determined on calling in the aid of the Mahrattas, and at Ujain found the camp of Jay Appa Sindia, who readily

Rahtors of Marwar.

embraced the opportunity of interference. Meanwhile the career of Bakht Singh had been terminated by the poisoned robe, the gift of the Jaypur Rani, and Bijay Singh, son of Bakht Singh, opposed the Mahrattas. He was defeated and fled to Nagor, which withstood a year's siege, though meanwhile all the country submitted to Ram Singh. At the end of this period two foot soldiers, a Rajput and an Afghan, offered to sacrifice themselves for the safety of Bijay Singh by the assassination of the Mahratta leader. The offer was accepted; the assassins, feigning a violent quarrel, procured access to Jay Appa, and stabbed him in front of his tent. The siege languished for six months more, but a compromise was eventually agreed on. Bijay Singh surrendered to the Mahrattas in full sovereignty the fortress and district of Ajmer as "Mundkati" or compensation for the blood of Jay Appa. The Mahrattas on their side abandoned the cause of Ram Singh. A fixed triennial tribute was to be paid to the Mahrattas by Bijay Singh. The tomb of Jay Appa is at Pushkar, and till 1860 three villages of Ajmer were set apart in jagir for the expenses of the tomb. Ram Singh obtained the Marwar and Jaypur share of the Sámbhar Lake, and resided there until his death. These events occurred in 1756 A.D.

Mahrattas.

For 31 years the Mahrattas held undisturbed possession of Ajmer, till in 1787, on the invasion of Jaypur by Madaji Sindia, the Jaypur Rája, called on the Rahtors for aid against the common foe. The call was promptly answered, and at the battle of Tonga the Mahrattas suffered a signal defeat. The Rahtors re-took Ajmere, driving out Mirza Anwar Beg, the Mahratta governor, and annulled their tributary engagements. The success was however transient, for in three years' time the Mahrattas led by De Boigne redeemed the disgrace of Tonga by the battle of Pátan, where the Kachwawas held aloof and the Rahtors ignominiously fled. General De Boigne then marched on Ajmer. On the 21st August 1791 he arrived under the walls: the next day the town was taken and the fort was invested. The citadel, however, had been provisioned for a year, and was defended by a numerous garrison. After 17 days' operations, De Boigne, converting the siege into a blockade, marched with the greater part of his troops against the Rajputs who had assembled on the plains of Mairta. On the 10th September the Rajput army was surprised before daybreak, the unavailing gallantry of the Rahtor cavalry was broken against the well-served guns of De Boigne and the hollow squares of his disciplined infantry. The Rahtor army was nearly annihilated, and by three o'clock on the same day the town of Mairta was taken by assault. The Rahtors now submitted and agreed to pay tribute. Ajmer reverted to the Mahrattas, and was held by them till its cession to the British Government in A.D. 1818.

Singhi Dhanráj was Governor of Ajmer during the three years it was held by the Rahtors. The best known of the Mahratta Sûbáhdars was Gobind Rao, who appears to have been a strong and good Governor. By the treaty of the 25th June 1818, Daulat Rao Sindia, after the Pindári war, ceded the district of Ajmer, valued in the treaty at Rs. 5,05,484, to the British Government; and on the 28th July 1818, Mr. Wilder, the first Superintendent of Ajmer, received charge of the district from Bappû Sindia, the last Mahratta Subahdar.

Cession to the British Government.

This history of Ajmer from 1818 is the history of its administration. The long roll of battles and sieges is closed. The district, worn out by the incessant warfare of half a century, at length enjoys rest, and the massive

battlements of Taragarh begin to crumble in a secure peace. The mutiny of 1857 passed like a cloud over the province. On the 28th May, two regiments of Bengal Infantry and a battery of Bengal Artillery mutinied at Nasirabád. The European residents, however, were sufficiently protected by a regiment of Bombay Infantry, and the treasury and magazine at Ajmer were adequately guarded by a detachment of the Merwara Battalion. There was no interruption of civil government. The mutinous regiments marched direct to Delhi, and the agricultural classes did not share in the revolt.

The mutiny of 1857.

Part II.—History of Merwara.

The history of Merwara before the occupation of Ajmer by the British authorities in 1818 is practically a blank. Hardly anything was known of the country except that it was a difficult hilly tract, inhabited by an independent and plundering race, who cared not for agriculture, and who supplied their wants at the expense of the surrounding territories. Sawai Jay Singh of Jaypur had penetrated no further than Ják in an endeavour to subdue the country, and Amîr Khán had failed in an attempt to chastise the plunderers of Ják and Chang.

Mr. Wilder, the first Superintendent of Ajmer, entered into agreements with the villages of Ják, Shámgarh, Lûlua, Kana Khera, and Kheta Khera, the nucleus of what is now Ajmer-Merwara, binding them to abstain from plunder. The pledge, however, was little respected, or could not really be enforced by the headmen, and in March 1819 a force was detached from Nasirabád for the attack of these places. No opposition was encountered, the villages were taken one after the other, and all levelled to the ground. The inhabitants escaped into the adjacent hills, which Mr. Wilder, who accompanied the force, describes as an "impenetrable jungle." Strong police posts were stationed at Ják, Shamgarh, and Lûlua.

In November 1820 a general insurrection broke out. The police posts were cut off, and the men composing them were killed. The thorough subjugation of the country was then determined on. A force stronger than the former retook Ják, Lûlua, and Shámgarh, and after some correspondence with the Governments of Udaypur and Jodhpur, and promised co-operation on their part, the force advanced into Mewar and Marwar-Mérwara to punish the refugees of Ják, Lûlua, and Shamgarh, and the men who had given them an asylum.

Conquest of the country.

Borwa was the first village of which possession was taken, and the attack was then directed against Hattûn, where however a repulse was sustained with a loss of three killed and 23 wounded. In the night, however, the garrison evacuated the fort. The troops then marched to Barár, which after some show of fighting fell into their hands. The capture of Mandlan and Barsawara followed, and a strong detachment was then sent against Kot Kirana and Baggri in Marwar-Merwara. These were taken possession of and made over to Jodhpur, and the reverses of the Mers reached their culminating point in the capture of Rámgarh, whither most of the chief men had retreated. These were nearly all killed or wounded or taken prisoners, and the remaining strongholds submitted in rapid succession. A detachment of cavalry and infantry was left at Ják, and the main body withdrew at the close of January 1821, the campaign having lasted three months.

Arrangements for the administration.

Captain Tod in the name of the Rana undertook the administration of the portion belonging to Mewar. He appointed a Governor, built the fort of Todgarh in the centre of the tract, raised a corps of 600 matchlock-men for this special service, and commenced to collect revenue. A different policy was pursued by the Court of Jodhpur. The villages which had been decided to belong to Marwar were made over to the adjoining Thakurs: there was no controlling authority, and no unity of administration. Ajmer brought all its share under direct management, but at first the Thakurs of Masuda and Kharwa were held responsible for the establishment of order under the superintendence of Mr. Wilder. It soon appeared that this triple Government was no Government; the criminals of one portion found security in another; the country became infested with murderous gangs, and the state of Merwara was even worse than before the conquest. Under these circumstances it was determined that the three portions should be brought under the management of one officer, vested with full authority in civil and criminal matters, and that a battalion of 8 companies of 70 men each should be enrolled from among the Mers.

Treaties with Udaypur and Jodhpur.

The negotiations with Udaypur resulted in the treaty of May 1823, by which the management of Mewar-Merwara, consisting of 76 villages, was made over to the British Government for a period of ten years, the Rana agreeing to pay Rs. 15,000 a year to cover civil and military expenses. In March 1824, a similar engagement was, after some difficulty, concluded by Mr. Wilder with the Jodhpur Durbar. It was arranged that the sum of Rs. 15,000 should be annually paid on account of civil and military expenses, the Mahárúná and the Mahárája receiving in each case the revenue of their respective portions. In March 1833, the arrangement with Mewar was continued for a further period of eight years, the Rana agreeing to pay Rs. 20,000 Chittori or Rs. 16,000 Kaldár on account of civil and military expenses. On the 23rd October 1835, the arrangement with Marwar was extended for a further period of nine years. The transfer of the Jodhpur territory was only partial; many villages were left in the hands of the bordering Thakurs, though nominally under the police superintendence of the British authorities. Twenty villages were made over by the first treaty, and by the second treaty seven villages were added, but these latter were returned to Marwar in 1842.

Administration of Colonel Hall.

Colonel Hall was the first officer appointed to the charge of the newly-acquired district, and he ruled Merwara for 13 years. He was fettered by no instructions, and was left to provide for the due administration of the country. In his report prepared in 1834, he describes the system he adopted. Civil and criminal justice were administered by panchayat or arbitration. In civil cases the procedure was as follows:—The plaintiff presented his case in writing, and the defendant being summoned was required to write a counterstatement. An order was then passed for the parties to name their respective arbitrators, the numbers on each side being unlimited but equal. The appointment of an umpire was found unnecessary. The parties then wrote a bond to forfeit a certain amount, generally one-fourth or one-third of the amount at issue, if they should afterwards deviate from this decision of the panchayat. The panchayat was then assembled, and an agreement taken from its members to decide according to equity, and to pay a fine of so much if they do not. A native functionary then assembled the panchayat, summoned the witnesses, and

recorded the proceedings to their close. When a decision was arrived at, the result was made known to the parties, who were entitled to record their assent or dissent. If two-thirds of the panchâyat agreed, the question was settled. If the losing side dissented and paid the forfeit, a new panchâyat was chosen by special order of the Superintendent.

Criminal cases, in which the evidence was unsatisfactory, were also referred to panchâyat. Four months' imprisonment in irons was the usual sentence on conviction for minor offences, unless the crime had been denied. The jail was made self-supporting; each prisoner was supplied with one seer of barley-meal daily and with nothing else, but if the prisoner wished he might furnish his own flour. On his release he was obliged to pay for his food and for his share of the jail establishment, as well as for any clothing which might have been given him, and this system of recovering the jail expenses from the prisoners and their relations lasted till Colonel Dixon's death, when, on the representation of Captain Brooke, it was abolished in the year 1858. The prisoners worked from daylight till noon in the hot weather, and from noon till evening in the cold weather.

The revenue was collected by estimate of the crops—one-third of the produce being the Government share except in some special cases. The estimate was made by a writer on the part of Government assisted by the patels, the patwari, and the respectable land-owners. If a dispute arose the worst and best portions of the field were cut and a mean taken. An appeal against the estimate was allowed to the Superintendent. The prices-current in the country for 10 or 12 miles round were then taken, an average struck, and this assumed as the rate for calculating the money-payment to be made. Cultivators who broke up new land or made wells received leases authorizing them to hold at $\frac{1}{6}$th and $\frac{1}{8}$th of the produce. The headmen of the villages paid $\frac{1}{4}$th.

The system of administration adopted for Merwara has been given in some detail, since it possesses an historical value as being that under which the country throve till 1851, the year of Colonel Dixon's regular settlement, and which, according to the opinion of all competent observers, was eminently successful. An account of this settlement will be found in chapter XIII. Merwara was no doubt fortunate in obtaining rulers like Colonel Hall and Colonel Dixon, and Government was fortunate in enjoying the services of such officers. Colonel Hall remained at his post from 1823 to 1836, and his successor Colonel Dixon governed Merwara till 1842. In that year Ajmer was added to his charge; but though Merwara was under an Assistant Commissioner, still Colonel Dixon, as Commissioner, lived there the greater portion of every year till his death at Beáwar in 1857. Both officers devoted their whole time and energy to their charge, and to them is due the regeneration of Merwara, and the reclamation of the Mers from a predatory life to habits of honest industry.

Nothing can more plainly speak to the great social change which has been wrought in the inhabitants of Merwara than the deserted and ruined state of their ancient villages. These were formerly invariably perched upon hills in inaccessible places for the sake of safety from the attacks of their fellow men and of wild beasts. The adoption of habits of industry and agriculture has rendered the retention of such dwellings alike unnecessary and inconvenient. The old villages are now nearly deserted and are fast falling into decay. New hamlets have sprung up every where in the village, and the tendency to settle near the cultivated land is still on the increase.

CHAPTER III.

ON TENURES.

THE land-tenures of Ajmer are, as might be expected, entirely analogous to those prevailing in the adjacent Native States, and though they have been often misunderstood, yet the *vis inertiæ* of the province has sufficed to prevent their being interfered with except in the one instance of the mouzahwar settlement of 1850. The soil is broadly divided into two classes: khalsa, or the private domain of the crown, and zemindari or land held in estates or baronies by feudal Chiefs, who were originally under an obligation of military service, but who now hold on istimrár tenure. Khalsa land again might be alienated by the Crown either as an endowment of a religious institution, or as a reward for service to an individual and his heirs. Such grants when they comprised a whole village or half a village are termed jagirs, and 51 whole villages and 3 half villages have been alienated in this way.

Khalsa.

The basis of the land system of Rajputana is, that the State is in its khalsa lands the immediate and actual proprietor, standing in the same relation to the cultivators of the soil as the feudal Chiefs do to the tenants on their estates. The jagirdars who are assignees of the rights of the State have the same rights as the State itself.

From ancient times, however, it has been the custom in the khalsa lands of Ajmer that those who permanently improved land by sinking wells and constructing embankments for the storage of water, acquired thereby certain rights in the soil so improved. These rights are summed up, and contained in the term "Biswahdari," a name which is synonymous with the term "Bápota" in Mewar and Marwar, and with the term "Mirás" in Southern India, both of the latter words signifying "heritable land." A cultivator who had thus expended capital was considered protected from ejectment as long as he paid the customary share of the produce of the improved land, and he had a right to sell, mortgage, or make gifts of the well or the embankment which had been created by his capital or labour. The transfer of the well or the embankment carried with it the transfer of the improved land. These privileges were hereditary, and the sum of them practically constitutes proprietary right. Hence the term "Biswahdar" has come to mean "owner," and a right of ownership gradually grew up in permanently improved land.

In a district like Ajmer, where the rain-fall is extremely precarious, unirrigated land was hardly regarded, and possessed but little value. The State was considered owner of this as well as of the waste. A cultivator without a well, or at any rate an embankment, was looked on as, and must always be, a waif, with no tie to bind him to the village where he may reside. No man, in fact, cultivated the same unirrigated fields continuously; the village boundaries were undefined; there was always more unirrigated land around a village than could be cultivated by the number of ploughs, and the inhabitants of each village cultivated in each year according to their numerical strength and the character of the season; the State exercised the right of locating new hamlets and new tenants, of giving leases to strangers who were willing to improve the land, and of collecting dues for the privilege of grazing over the waste from all tenants, whether Biswahdars or not.

Mr. Wilder and Mr. Middleton, the first Superintendents of Ajmer, have recorded their opinion that waste lands are the property of the State. Mr. Cavendish, their successor, whose experience was gained in the North-West Provinces, considered them to belong to the village community. Mr. Edmonstone, who made a ten years' settlement in 1835, investigated the question, and was clearly of opinion that the State was the owner. In his Settlement report, dated 12th May 1836, he writes that the opinion of Sir Thomas Munro, as regards the tenures in Arcot, seems to him peculiarly adapted to the tenures of Ajmer, and is entirely consistent with all the information he possessed. "The Sarkár possesses by the usage of the country the absolute right to dispose of the waste in all villages, which are Mirás as well as in those which are not."

When Colonel Dixon commenced the construction of his tank embankments in 1842, he acted as a steward to a great estate. He founded hamlets where he thought fit; he gave leases at privileged rates to those who were willing to dig wells, and distributed the lands under the new tanks to strangers whom he located in hamlets in the waste. In no instance did the old "Biswahdars" imagine for a moment that their rights were being invaded, nor did they consider that they were entitled to any rent or *malikana* from the new comers. The new comers had the same rights as to sale and mortgage of improved land as the old "Biswahdars."

Such was the tenure of the khalsa lands of Ajmer till the year 1849, when the village boundaries were for the first time demarcated, and under the orders of Mr. Thomason a village settlement was introduced. This settlement effected a radical change in the tenure. It transformed the cultivating communities of the khalsa, each member of which possessed certain rights in improved land, but who as a community possessed no rights at all into "Bhyachara" proprietary bodies. The essence of the mouzahwar system is, that a defined area of land, that, namely, which is enclosed within the village boundaries, is declared to be the property of the village community, and the community consists of all those who are recorded as owners of land in the village. The change, however, was unmarked, and even now is hardly understood, and is not appreciated by the people. Daily petitions are filed by men anxious to improve the waste, praying that Government will grant them leases in its capacity of landlord. In many cases where Colonel Dixon established a new hamlet he assessed it separately from the parent village, *i. e.*, the revenue assessed on each resident of the hamlet was added up and announced to the headman of the hamlet. The waste remained the common property of the parent village and of the hamlets. In 1867 these hamlets were formed into distinct villages, the waste adjacent to the hamlet being attached to it. The "Biswahdars" of the parent village retained no right over this land, nor do they imagine that they possess any. In this way there are now 139 khalsa villages in Ajmer against 85 at the time of Colonel Dixon's settlement.

Until the mouzahwar settlement of 1850, therefore, the tenure in the khalsa was ryotwar. The State owned the land, but allowed certain rights to tenants who had spent capital on permanent improvements in the land so improved. This bundle of rights gradually came to be considered proprietary right, and since 1850 the State has abandoned its exclusive and undisputed right of ownership over unimproved land.

Istimrar.

The tenure of the feudal Chiefs was originally identical with that of the Chiefs in the Native States of Rajputana. The estates were jagirs held on condition of military

service and liable to various feudal incidents. Colonel Tod, in his Rajasthan, vol. I, page 167, thus sums up the result of his inquiries into the tenure:—

"A grant of an estate is for the life of the holder with inheritance for his offspring in lineal descent or adoption with the sanction of the Prince, and resumable for crime or incapacity; this reversion and power of resumption being marked by the usual ceremonies on each lapse of the grantee, of sequestration (zabti), of relief (nazarana), of homage and investiture of the heir."

From all that can be discovered, the original tenure of the mass of the istimrár estates in Ajmer is exactly described in the above quotation. The grants were life-grants, but like all similar tenures they tended to become hereditary.

None of these estates ever paid revenue till the time of the Mahrattas in 1755 A. D., but were held on the condition of military service. To exact this service was for those freebooters as unnecessary as it would have been impolitic, and in lieu they assessed a sum upon each estate which presumedly bore some relation to the number of horse and foot soldiers which each Chieftain had up to that time been required to furnish. The assessment, however, was very unequal, and took a much larger proportion of their income from the lesser Chiefs than from the more powerful Thakurs who were likely to resist, and whom it might be difficult to coerce, and who probably had a voice in settling the contributions of the Chiefs subordinate to them. On the cession of the district in 1818 A. D., the taluqdars were found paying a certain sum under the denomination of "Mamla" or "Ain," and a number of extra cesses, which amounted on the whole to half as much again as the Mamla. These extra cesses were collected till the year 1841, when, on the representation of Colonel Sutherland, Commissioner of Ajmer, they were abandoned. In 1830, 1839, and 1841, the Government of India had declared that the estates were liable to re-assessment, and had given explicit orders for their re-assessment, but these orders were not acted on, nor apparently communicated to those concerned. The Chiefs who, at a very early period of our rule, perhaps even before it, had acquired the title of istimrárdars no doubt considered themselves as holders at a fixed and permanent quit-rent. This belief of theirs was strengthened by the action of Government in 1841, when all extra cesses were remitted avowedly on the ground that they were "unhallowed Mahratta exactions," and the demand of the State was limited to the amount which had been assessed by the Mahrattas nearly a century before. The final orders of Government on this tenure were conveyed in the letter from the Secretary to the Government of India to the address of the Chief Commissioner, No. 94R, dated 17th June 1873. The Viceroy consented to waive the right of Government in the matter of re-assessment, and to declare the present assessments of the Chiefs to be fixed in perpetuity. This concession was accompanied by declaration of the liability of the estates to pay nazarana on successions, and the conditions on which the istimrardars now hold have been incorporated in the sunnud which has been granted to each of them.

There are in all 66 estates, containing 240 villages, with an area of 819,523 acres. The istimrár revenue is Rs. 1,14,734-9-11, and the estimated rent-roll of the istimrárdars is Rs. 5,60,000. In 60 estates, all held by Rajputs, the custom of primogeniture now obtains. Of these, however, 11 only are original fiefs, the remainder have been formed by sub-division in accordance with the rules of inheritance. Originally the property was, on the death of the parent, divided equally among the sons, though in some cases the

eldest son, called "Pátwî," was considered entitled to a larger share than his younger brothers. A notable instance of the operation of this rule is the separation of the Dewalia estate from Bhinae. In the next stage the successor to the "Pát" or "Gaddî" was, apparently by a fiction of sovereignty, considered entitled to succeed to the estate, but provision was made for the younger brothers by the alienation to each of them of one village on "grás" tenure. The last instance of such an alienation occurred in the year 1823. In the third stage of the history of inheritance the estates ceased to be further sub-divided, and the provision for the younger members of the Agnatic group was limited to the grant of a well and a few bighás of land for life. This is the stage which has now been reached, though in the smaller estates a fourth stage may perhaps be marked, in which the younger brothers have become merely hangers-on at the table in the eldest brother's mansion. So much remains of the ancient custom that some provision for younger brothers is considered imperative on every istimrárdar.

There are six estates, each of a single village, the tenure of which differs from that above described. Five of these are held by coparcenary bodies; succession is regulated by ancestral shares, and both land and revenue are minutely divided. In one village, Karel, belonging to a community of Rahtors, the property of the two chief men of the village is distributed on their death into one share more than there are sons, and the eldest son takes a double share. Rajaosi stands apart from all other istimrar estates. It belongs to a Chîta, who is sole istimrárdar, but the land is owned not by him but by the actual cultivators from whom he collects a fixed share of the produce, and himself pays a fixed revenue to Government. One of these villages, Kotri, belongs to Chárans or Bháts, and was originally separated from the istimrár estate of Bhinae. The other five were stated by the kánungos in the time of Mr. Cavendish to be khalsa villages, and they probably should not have been included in the istimrár list.

The subordinate rights in the istimrár estates have never formed the subject of judicial investigation, nor have the recent settlement operations been extended to the istimrár area. The principle followed under our rule has been to leave the istimrárdars to manage their own affairs, and to interfere with them as little as possible. This principle has been recognized by the Governor General in Council, who (paragraph 19 of letter No. 377R., dated 28th October 1871) "is clearly of opinion that in no case should there be any attempt to effect a sub-settlement which is not apparently needed, and would probably cause dissatisfaction and alarm." It is well known, however, that in most of the larger estates there are villages held in jagir by Chárans, Jogis, and others, and villages held by sub-taluqdars, relations of the istimrárdar, who generally pay an unvarying amount of revenue to the head of the family, and who are succeeded in the sub-taluquas by their eldest sons. As a general rule, jagir villages are not resumable, nor can the sub-taluquas be resumed except for valid cause assigned. To meet these cases it has been proposed to insert a clause to the following effect in the substantive law of Ajmer:—

"Sub-taluqdars and jagirdars in the istimrár estates shall continue to enjoy the rights of which they are at present possessed, except where valid reason shall be shown to the satisfaction of the Chief Commissioner for the abrogation of any of them."

The istimrárdars have always claimed to be owners of the soil, and their claim has been allowed. The prevailing opinion is, that all cultivators are

tenants-at-will, but there are good grounds for hesitating to adopt this conclusion. Mr. Cavendish's inquiries extended to 296 villages, and in 158 villages the Thakurs disclaimed the right of ouster of cultivators from irrigated and improved land, where the means of irrigation or the improvement had been provided by the labour or capital of the cultivator. It was generally admitted that such land could not be mortgaged or sold, but the istimrárdars allowed that the cultivators had a right of re-entry on their land on their return to the village within a reasonable time. In 161 villages Mr. Cavendish found hereditary cultivators whose rights were the same as those of the owners of wells. Unirrigated and unimproved land was universally admitted to be held on a tenure at will from the istimrárdar. Mr. Cavendish recommended the extension of the principle thus admitted by most of the Thakurs as to the rights of owners of wells to the estates of those Chiefs who had boldly claimed the right of ouster from all land. On this subject the opinion of Colonel Dixon, as conveyed in a memorandum addressed to Sir Henry Lawrence and dated 28th August 1854, is deserving of attention: "The Chiefs of villages are reckoned as Biswahdars within their own estates. It is a right which is rarely exercised by them, for all cultivators who have snuk wells would, in the eye of the law, be considered their owners, and not dispossessed without cause assigned, and without being remunerated for their outlay. In Báráni and Tálábi lands the people cultivate according to the pleasure of the Thakur." The principle that those who have expended capital in the improvement of the soil acquire thereby a right in it is perfectly in unison with the land system of the country; and whenever an inquiry is made into the rights of individual cultivators and a record is prepared, this principle must form the basis of adjudication. As a matter of fact, disputes between an istimrárdar and the tenants hardly ever come before our courts.

Jagir.

The subject of jagir estates was investigated by a mixed committee of Government officials and jagirdars during the present year, and the report of the Committee, dated 16th May 1874, contains a history of each estate. Out of a total area of 150,838 acres, yielding an average rental of Rs. 91,000, 65,472 acres belong to the endowments of shrines and sacred institutions and yield an income of about Rs. 43,000. The remaining jagírs are enjoyed by individuals and certain classes specially designated in the grants. No conditions of military or other service are attached to the tenure of any jagir.

In all jagir estates the revenue is collected by an estimate of the produce, and money assessments are unknown. As was the case in the khalsa before Colonel Dixon's settlement, the ideas of rent and revenue are confounded under the ambiguous term "Hasil;" and until the year 1872 the relative status of the jagirdars and cultivators as regards the ownership of the soil was quite undefined. On the 13th August 1872 a judicial declaration was made under Regulation VII of 1822, and the main points are as follow:—

First.—All those found in possession of land irrigated or irrigable from wells or tanks, which wells or tanks were not proved to be constructed by the jagirdar, were declared owners of such land.

Secondly.—The jagirdar was declared owner of irrigated land in which the means of irrigation had been provided by him, of unirrigated land, and of the waste.

Bhúm.

The tenure known as bhúm is peculiar to Rajputs. The word itself means "the soil," and the name Bhúmia properly signifies "the allodial proprietor" as distinguished

from the feudal Chief and the tenant of Crown lands. According to Colonel Tod, vol. I, page 168, the Bhúmias in Mewar are the descendants of the earlier princes who, on the predominance of new clans, ceased to come to court and to hold the higher grades of rank. They continued, however, to hold their land, and became an armed husbandry, nominally paying a small quit-rent to the Crown, but practically exempt. In course of time various kinds of bhúm grew up which, unlike the original allodial holding, were founded on grants, but had this apparently in common, that a hereditary, non-resumable, and inalienable property in the soil was inseparably bound up with a revenue-free title. Bhúm was given as "Mundkati" or compensation for bloodshed (wehrgeld), in order to quell a feud, for distinguished services in the field, for protection of a border, or for watch and ward of a village. Whatever the origin of the bhúm holding, however, the tenure was identical, and so cherished is the title of Bhúmia, that the greatest Chiefs are solicitous to obtain it even in villages entirely dependent on their authority. The Mahárája of Kishngarh, the Thakur of Futtegarh, the Thakur of Junia, the Thakur of Bandunwara, and the Thakur of Tantoti, are among the Bhúmias of Ajmer.

There are in Ajmer 109 bhúm holdings, and except in those cases where a rajá or an istimrárdar is also a Bhúmia, the property passes to all children equally. It is probable that none of these holdings are original allods, but belong to the class of assimilated allods. We should have expected to find as Bhúmias the representatives of the tribes which ruled in Ajmer in former days,—Chouhán, Pramar, and Gor Rajputs. It is true that 9 holdings are held by Gors, but the Bhúmias are nearly all Rahtors, the descendants of the younger branches of the families of the istimrárdars, and none of these can lay claim to an origin ascending higher than that of the estates from which they sprang. Whatever the origin of the holdings, however, the rights and duties of all Bhúmias came in course of time to be identical. At first the land was revenue-free, subsequently a quit-rent was imposed, but irregularly collected, and this quit-rent was abolished in the year 1841 along with the extra cesses from istimrárdars. The duties of the Bhúmias were three in number: first, to protect the village in which the bhúm is and the village cattle from dacoits; secondly, to protect the property of travellers within their village from theft and robbery; and thirdly, pecuniarily to indemnify sufferers from a crime which they ought to have prevented.

This last incident was a peculiar feature of the Ajmer tenure, and grew out of the custom of Rajputana that the Raj should compensate losses of travellers by theft or robbery committed in its territory. This custom is still carried out by the International Court of Vakeels. Where the theft or robbery has occurred in a village belonging to a fief, the Chieftain to whom the village belongs is called on to indemnify the sufferers; and the istimrárdars of Ajmer have always been compelled to indemnify sufferers from thefts and robberies committed on their estates. Similarly, a jagirdar to whom the State has transferred its rights and duties is pecuniarily liable. When the theft or robbery is committed in a khalsa village in which the Raj occupies the position of landlord, the State itself has to pay compensation. In no case has the cultivating community of a khalsa or jagir village been called on to pay indemnity. In Ajmer the State, finding this responsibility inconvenient, transferred it to a Bhúmia as a condition of the tenure; but in khalsa villages where there are no Bhúmias, the State still remains responsible.

However useful the system of pecuniary indemnification may have been, and however well adapted it was to the times of anarchy in which it had its

birth, there is no doubt that in Ajmer it has long been moribund, though it still shows spasmodic signs of existence. When the average rental enjoyed by a Bhúmia is only Rs. 17 a year, it is hopeless to expect that more than a very few Bhúmias could compensate even a very moderate loss. If the stolen property exceeded a few hundred rupees in value, none could from the assets of their bhúm indemnify the sufferers. The progress of civilization, roads and railways, and the freer intercourse which arises between States, inevitably doom this device of a rude state of society. The transition commenced some time ago in Ajmer, when the Thakur of Junia, who is hereditary Bhúmia of the town of Kekri, was permitted to commute his responsibility for compensating losses with the establishment of a force of watchmen in the town. As soon as the Native States adopt a system of regular police, this distinctive feature of the bhúm tenure must have vanished, and Government has this year sanctioned the proposal to abolish the pecuniary responsibility and to revert to what seemed to be the original incidents of the tenure, to hold the Bhúmias liable as an armed militia to be called out to put down riots and to pursue dacoits and rebels, and to take from them a yearly quit-rent under the name of nazarana.

The State.

The above sketch will have shown that it is probable that the State still possesses larger proprietary rights in the khalsa villages of Ajmer than it possesses in most other parts of the Bengal Presidency. In istimrár estates, on the other hand, the State has few or no rights beyond that of taking a fixed revenue. In jagir villages the State has assigned its rights to others. To the State belong in sole proprietary right all mines of metals in khalsa villages, while for its own purposes it can quarry free of payment where and to what extent it pleases. This principle was recognized in the letter from the Secretary to the Government of India, No. 226R., dated 10th November 1873. Two ranges of hills near Ajmer, that of Taragarh and that of Nágpahár, have been declared to be the property of Government. The tank embankments of Ajmer have almost all been made by the State, and Government is the owner of the embankment and of all that grows thereon. Under the proposed forest ordinance the State has reserved to itself the right to resume from the village communities the management of any tract of waste or hilly land, the proprietary right, subject to certain conditions, being vested absolutely in Government as long as the land is required for forest purposes.

Merwara.

Merwara possessed no settled Government till 1822 when it came under British management. The people found the occupation of plunder more profitable and congenial than that of agriculture. No crops were sown except what was actually necessary for the scanty population. The tanks were constructed and used exclusively for the purpose of providing water for the cattle. No revenue or rent was paid. The Rajputs were never able to obtain a firm footing in the country. Whatever small revenue they could get from it was obtained at a cost both of life and money far exceeding its value. Under such circumstances tenures could not spring up. Colonels Hall and Dixon, to whom the civilization of the Mers is due, treated Merwara as a great zamindari, of which they were the managers, and Government the owner. Their word was law; they founded hamlets, gave leases, built tanks, and collected one-third of the produce of the soil as revenue. At the settlement of 1851 all cultivators who had recently been settled in the villages were recorded as owners of the land in their possession equally with the old inhabitants.

Sales and mortgages.

One peculiarity of the land tenure of Ajmer-Merwara should not be omitted. It is the entire absence of the custom of sale whether voluntary or enforced. Private sales of land appear to have been practically unknown till about a generation ago, nor has any land ever been sold for arrears of revenue. Sale of land in execution of decrees of the Civil Court has been prohibited as contrary to ancient custom. Mortgages, however, are only too common, and many of them differ in no respect from sales.

Non-proprietary cultivators.

At last settlement nearly all cultivators were recorded as proprietors, and a non-proprietary cultivating class hardly exists in the khalsa of either Ajmer or Merwara. When there are tenants they pay generally the same share of produce as the proprietors themselves paid before the regular settlement. The few maurûsi cultivators recorded by Colonel Dixon pay distributed shares of the Government revenue. There is no rent-law in the province. Rents are universally taken in kind, and suits for arrears hardly ever come before the courts. Suits for enhancement are unknown. Custom, and not competition, regulates the rate of rent. The istimrárdars and the jagirdars collect their rents without the intervention of the courts, and in these estates there is still more land to be brought under cultivation than there are cultivators for. The population hitherto has been periodically decimated by famine; and as no Rajput will, if he can possibly avoid the necessity, ever touch a plough, cultivators are still at a premium.

CHAPTER IV.

POPULATION AND CASTES.

Census Statistics.

THE total population of Ajmer-Merwara by the census of 1872 is 316,032 exclusive of Europeans, which were numbered previously at 558 souls. There were 91,199 houses of all sorts. Of the population, 203,535 or 64 per cent. are males, 112,497 or 36 per cent. are females. Adults were counted at 213,402, of which number 141,049 were males and 72,353 were females; children were counted at 102,650, of which 62,486 were boys and 40,144 were girls. Classed by occupation, 132,702 are agriculturalists; non-agriculturalists are 183,310. Hindus, with whom Sikhs numbering 72 and Jains numbering 34,616 have been classed, are returned as 252,996 or 80 per cent. of the population. Muhammadans are 20 per cent., or 62,456. Native Christians are returned at 249, and Parsees at 65. Of the Hindus, 114,126 or 45 per cent. are agriculturalists; 55 per cent. or 133,870 are non-agriculturalists. Of the Muhammadans, 22,237 or 36 per cent. are agriculturalists. The results of the census of 1872 show a falling off of 109,678 souls as compared with the census of 1865, a result partially no doubt to be ascribed to the disastrous famine of 1868 to 1870; but no final conclusions can be drawn from these figures, as the returns of 1872 cannot in all respects be accepted as correct. The whole census of Ajmer and Merwara with a third of a million of inhabitants cost only Rs. 121, and a more exact enumeration has been ordered to be made in 1875. In the census papers 82 castes are enumerated in Ajmer-Merwara, and of these 56 castes comprise the Hindu population, though probably the number of Hindu castes is rather more. Including the khalsa and jagir village, but excluding the istimrár villages, there are 190 villages in Ajmer. There are 241 villages in the Beáwar Tahsil and 88 in Todgarh, and these numbers must be borne in mind in tracing the distribution of the castes.

Land-owning castes.

If the account of the tenure in the khalsa and jagir portions of Ajmer, given in the preceding chapter, has been followed, it will not be a matter of surprise that Rajputs own hardly any land except bhûm and istimrár, or that 67 castes have been found in possession of proprietary right at the recent revision of settlement. No Rajput will touch a plough unless forced by hard necessity to do so; none would have cared to take land other than on bhûm or taluqdari tenure, and the Crown tenants as well as the tenants of the jagir estates are mainly the descendants of the ancient cultivators of the soil who have held their land in all the dynastic changes through which Ajmer has passed. Where every man who dug a well became owner of the land irrigated therefrom, and where a cultivator without a well is considered a waif, with no tie to bind him to the village where he may reside, the land-owning castes must be nearly co-extensive with the cultivating castes, and such is found to be the case. Of the 190 Ajmer villages, 52 are held by Játs, 51 belong to Gujars, 4 to Rajputs, 2 to Deswali Musalmans; 8 castes hold one village each,—Málee, Seyyid, Pathan, Mogul, Bunjárá, Ahir, Fakeer, and Christian. In the remaining 39 villages there is no exclusive caste ownership; the principal castes in these villages are 14 in number: Málees, Telis,

Mers, Merats, Deswalis, Gujars, Brahmans, Rajputs, Mahájans, Kayaths; Kharols, Ahirs, Rebaris, Regars. The remaining landowning castes have few representatives, and are scattered over many villages.

The four villages belonging to Rajputs are Arjunpura jagir, Arjunpura khalsa, Gola, and Khorî; the two former belonging to Gor Rajputs, the two latter to Rahtors. This exception, however, only proves the conclusion of the foregoing paragraph. Arjunpura jagir was given on condition of protecting the road, and assimilates to a bhûm tenure. The land is sub-divided among the descendants of the original grantee. Arjunpura khalsa stands quite alone by itself as the only zemindari tenure in the district, with the exception of Muhammadgarh, where the tenure has been created by ourselves, and narrowly escaped being classed with the istimrár estates. Gola was held on istimrár tenure till shortly before the establishment of British rule. Khori was originally a Mer village, but the Rahtors held a large amount of bhûm in it, and gradually turned out the Mers. In short, where Rajputs hold jagir or khalsa land, it will generally be found that it is the relic of a taluqdari tenure, or of a jagir grant, or an encroachment by Bhûmias.

Rajputs.

Rajputs are returned in the census papers at 13,931, of whom 314 belong to Merwara. It is a curious fact illustrative of the great vicissitudes of early times, that though Ajmer was held for over a thousand years by Chouháns, there are now no Chouháns to be met with in the province. They must be looked for in Hárávati, in Alwar, and in the desert of Nagar Párkhar, whither they have been pushed by the Rahtors who have occupied their place as the ruling tribe, and who in numbers, wealth and power greatly preponderate over the other Rajput clans who hold land in the district. These are three in number,—Gor, Sesodia, and Kachwáha, and it will be convenient to consider them in the order of their arrival in the province, for a definite date can be fixed for the arrival of each.

Gor.

In the time of Prithvi Rája, Chouhán, Rája Bachraj, and Rája Báwan, Gor Rajputs from Bengal came to Ajmer on the customary pilgrimage to Dwarika. Prithvi Raj engaged the brothers in an expedition against Daya Singh of Nagor which was successful, and subsequently each of them married a daughter of Prithvi Ráj. Rája Bawan settled at Kucháman in Marwar; Raja Bachraj remained in Ajmer. In course of time Junia, Sarwár, Deolia, and the adjacent country, fell into the hands of the Gor Rajputs, and to the head of the clan Humáyun gave a mansab of 7,000. In the time of Akbar, Rája Bîtal Dás founded the town of Rájgarh, and called it after the name of his grandson Ráj Singh. The son of the latter took Srînagar from the Powár Rajputs, who have now disappeared from the district. This, however, was the climax of the prosperity of the Gor Rajputs, for soon afterwards they were ejected from Rájgarh and all their territory by Kishn Singh, Rahtor. After 25 years of dispossession Gopal Singh recovered Rájgarh, and the Gors were in possession when the country fell into the hands of the Mahrattas. The Mahrattas in 1817 resumed Rájgarh and the 12 villages attached to it, as the Rája was unable to pay a contribution of Rs. 10,000 Fouj Kharch. On the establishment of British rule these villages were returned on the condition of payment of nazrana; but as the nazrana was not, or could not, be paid, the whole was resumed with the exception of one small village, Kotáj, and until the present year remained khalsa. In March 1874 the town of Rájgarh was presented in jagir to Rája Devi Singh, the representative of this ancient but fallen house; and

the graceful generosity of Government has been thoroughly appreciated by all classes of the community. The Gor Rajputs hold land in 14 villages. The descendants of Bîtal Dás are jagirdars of Rájgarh and Kotaj, and Bhûmias of Dánta and Játia. The descendants of Balrám, a younger brother of Bîtál Dás, are the istimrárdar of Manoharpur, and the Bhûmias of Sanodh, Nándla, Neáran, Lavera, Dudiana, and Jharwása. The descendants of Rája Báwan are jagirdars of Arjunpura jagir, are owners and Bhûmias of Arjunpura khalsa, and hold bhûm in Tubeji.

Rahtors.

It is unnecessary in this place to give a detailed history of the Rahtors, the great conquering race which, in the year 1212, abandoned the ruined capital of Kanouj and founded a kingdom in the desert of Marwar. Such an account belongs more properly to the Gazetteer of Jodhpur. All the taluqdars of Ajmer, with the exception of the Thakur of Manoharpur, the Thakur of Sáwar and his relations, and the Chitas of Merwara descent, who hold 4 villages on istimrár tenure, are Rahtors, and all trace their descent from Seoji, the founder of the monarchy. Of the 109 bhûm holdings in the district, 83 are held by Rahtors, nearly all the younger sons and brothers of the istimrárdars. The Rahtors of Ajmer have the same customs and characteristics as their brethren in Marwar. They are still warlike and indolent, and great consumers of opium. Each man carries at least a dagger, and, except under extreme pressure, none will touch a plough.

Sesodia.

The pargana of Sáwar, at the south-eastern extremity of the Ajmer district, is held on istimrár tenure by Sesodia Rajputs, and the estate is a portion of a grant made by Jehangir to Gokal Dás, who is said to have received 84 wounds in the service of the Emperor. The pargana of Phûlia was originally part of the khalsa of Ajmer, and was given by Shah Jehan to the Rája of Sheopura, a scion of the royal house of Mewar. For many years the Superintendents of Ajmer continued to exercise interference in the affairs of this pargana, but in 1847 it was permanently assessed at Rs. 10,000, and the Rája of Sheopura is no longer counted among the istimrardárs of Ajmer; he is considered a tributary Prince who is independent in his own territory. There is a family of Sesodias who are Bhûmias in Nepoli. Besides these there are no other Sesodias in the district.

Kachwáha.

The Kachwáha Rajputs like the Sesodias are to be found in the villages adjoining their respective States of Jaypur and Udaypur, and hold bhûm in 5 villages. They are settled principally in the villages of Harmára and Tillornean, in the extreme north of the Ajmer district. The most noteworthy family, that of Thakur Harnáth Singh of Haramára, has had a chequered career. Harnáth Singh, the ancestor of the family, received a jagir of 6 villages from Aurangzeb. The estate was partially resumed by the Rahtors and wholly by the Mahrattas, and the present representative of the family, Thakur Harnath Singh, who alone of all the Bhûmias in the district is entitled to the appellation of Thakur, holds now some 800 acres of bhûm in Harmára and Tillornean.

Játs.

The Játs were numbered at the census at 28,399, of whom 2,535 belong to Merwara. They with the Gujars are the original cultivators of the soil, and considerably out-number any other caste. Nearly the whole of the Ramsur Pargana belongs to them. They are settled in Kekri, and in the best villages of the

Ajmer and Rájgarh Parganas. Tubeji, Suradhua, Makrera, Jethána, Budhwára, and Pecholean belong to Játs. In the Beáwar Tahsil they hold 7 villages chiefly in and about the old town of Beáwar adjoining the Ajmer district, for they never penetrated far into Merwara, and are not to be found in the Todgarh Tahsil. They are divided into three main families,—Puniyo, Seeshmo, and Harchitrál—but their *gots* are more than a hundred. As elsewhere, they are strong men and hard-working cultivators. They hold no revenue-free land nor any bhûm; they have in Ajmer double as much land as the Gujars, and pay three times as much revenue, partly no doubt owing to their having monopolized the best villages, but chiefly to their greater energy in making wells and improving their land.

Legend of Tejaji.

The Játs worship a variety of gods, including Mátá and Mahádeo, but the chief object of veneration for all the Játs of Marwar, Ajmer, and Kishngarh is Tejaji, whose legend is as follows:—Teja was a Ját of Karnála near Nagor, in Marwar, who lived 860 years ago, and had been married at Rupnagar, in Kishngarh. While grazing his cattle he observed that a cow belonging to a Brahman was in the habit of going daily to a certain place in the jungle where the milk dropped from her udder. Further observation showed that the milk fell into a hole inhabited by a snake. Teja agreed with the snake to supply him daily with milk, and thus prevent the Brahman suffering loss. Once when he was preparing to visit his father-in-law, he forgot the compact, and the snake appearing, declared that it was necessary he should bite Teja. Teja stipulated for permission to first visit his father-in-law, to which the snake agreed. Teja proceeded on his journey, and at Kishngarh rescued the village cattle from a band of robbers, but was desperately wounded in the encounter. Mindful of his promise to return, Teja with difficulty reached home and presented himself to the snake, who, however, could find no spot to bite, so dreadfully had Teja been cut up by the robbers. Teja therefore put out his tongue which the snake bit, and so he died. The Játs believe that if they are bitten by a snake and tie a thread round the right foot while repeating the name of Tejaji the poison will prove innocuous. There is a temple to Tejaji at Sarsara in Kishngarh, and a fair is held in July. Tejaji is always represented as a man on horseback with a drawn sword, while a snake is biting his tongue. Nearly all Játs wear an amulet of silver with this device round their necks. Colonel Dixon singled out Tejaji as the patron of the fair he established in his new town of Nayanagar.

Customs of the Játs.

Some customs of the Játs deserve mention. Marriage is not allowed within the same "got," and takes place generally later in life than in Upper India. A cocoanut and a rupee, emblems of fertility and wealth, are sent to the house of the bride. There the brotherhood is collected, and the contract is concluded by throwing the cocoanut and the rupee into the lap of the bride. The day is then fixed by the bride's parents, and the "Barát," which consists generally of 25 to 30 men, reaches the village in the evening. At the appointed time the bridegroom proceeds to the bride's house in red clothes and with a sword in his hand. The village carpenter affixes a frame of wood called a "torun" over the door, and this the bridegroom strikes with his sword and enters the house. The "torun" is a cross-barred frame resembling a wicket, and the custom is probably a relic of the marriage by conquest. All castes put up "toruns," and as they are not removed they may be seen on half the houses in the district. When the bridegroom has entered the house, the Brahman causes him and the

bride to go round a fire lit in the centre of the room. This is the ceremony called "Phera," and is the only one used. The second day there is a feast, and the bridal party then disperses. The bride's father takes money, and Rs. 84 is the fixed amount. The bridegroom's father spends about Rs. 200, the bride's father nearly as much, and the subsequent "guna," when the bride's father gives turbans to his son-in-law and relatives, costs him about Rs. 150 more.

Custom of Náthá.

Among the Játs as among the Gujars, Mális, and all the tribes of Merwara, widow-marriage is the rule, and is called "Náthá." A man cannot marry his younger brother's widow, but may that of his elder brother. The younger brother has the first claim on the widow's hand, but if he does not marry her, any one in the *got* may do so. No feast to the brotherhood is given in Náthá, and consequently this species of marriage is much less expensive than the other. No disability of any kind attaches to the children of a Nátha marriage: young widows are married off by their husband's relations, who take about Rs. 100 or Rs. 150 from the second husband: Formerly the widows were not allowed much choice as to whom they should marry, and were generally given to the highest bidder; and in the early accounts of the Mers the custom is stigmatized as revolting under the name of sale of women. As a matter of fact, grown-up widows can now choose for themselves, though when they do the pancháyat generally orders a certain sum to be paid to the deceased husband's relations. These orders are often contested and are not enforced in the courts. If a widow chooses to remain so she is not forced to marry, and in all castes a widow who has no sons retains her deceased husband's property till her death or her re-marriage. She cannot mortgage except in order to pay her husband's debts or to marry her daughter. The custom of Náthá arose out of the right of property supposed to be derived from the sum paid to the bride's father on the occasion of the marriage engagement, and the condition of widows is infinitely preferable under the custom than if they were forced to remain unmarried all their lives. Colonel Hall has recorded that, while he was complaining that women were sold as sheep, the women themselves, so far from considering it a grievance, were flattered by the payment of a high price as a testimony to their beauty and usefulness. Rajputs and Brahmans are the only castes who do not practise Náthá, and with the Rajputs the custom of "Sati" is the alternative. Rajput wives and concubines all long to become "Satis," and were the custom not sternly repressed it would now be flourishing in Rajputana.

Other customs.

The chief waste of money among the Játs and other Hindu castes is on the occasion of a feast to the brotherhood on the twelfth day after the death of a relation. If, however, the feast is not given on the twelfth day, it may be given at any time, and the Mahajans stir up the people to perform these ceremonies. Játs, Malis, Gujars, and Mers eat three times a day. The early meal is called Siráman, and consists of the food remaining over from the preceding day. The mid-day meal is called bhát or rota, and consists of barley or maize bread with greens and buttermilk. The evening meal called "byárn" generally consists of soaked maize and buttermilk. All castes smoke tobacco and present it to strangers, and he who consumes most is the best man.

Gujars.

The Gujars hold 65 villages in all parts of the Ajmer district and 3 in Beáwar Tahsil, where they are settled in the outlying villages of Jethgarh and Bhyronkhera, in the Mewar plain. They are returned in the census at 17,379. They are careless cultivators, and devote their energies to grazing cattle. Those who live near

Ajmer sell milk and butter in the town. Their chief divinity is Deoji, who was a Gujar of Bednor, in Mewar, some 700 years ago, and who worked miracles. Their customs are identical with those of Játs; but the Gujars in Merwara have adopted a custom of inheritance from the Mers by which the property is divided according to wives, and not according to sons. Gujars and Játs will eat together. The chief men are called Mihr; the chief men of Játs are called Chowdhry or Patel.

Brahmans.

Brahmans are counted in the census at 15,389, of whom 1,945 are in Merwara. These latter eat meat and have no dealings with the other Brahmans. Brahmans are not generally cultivators, but hold revenue-free land in nearly every village. Of the Vaisya tribe, the two chief castes are the Agarwals, who derive their name from Agar Sen, who lived at Agroda, in Hariana; and the Oswals, who trace their birth-place to Osanaggri, in Marwár. These two classes of merchants and traders are followers of the Jain religion, and are generally well off. Other Vaisya castes are Maheshwaris, Bijaburjis, Khandelwals, and Dhûsars.

Vaisya.

Kayaths and mixed castes.

The Kayaths say they are a caste intermediate between the Vaisyas and Sudras, and some wear the Brahmanical thread. There are three distinct families in Ajmer, known by the names of their parganas,—Ajmer, Ramsar, and Kekri—and these acknowledge no relationship. They have been hereditary kanungos since the time of the Emperors; they hold about 1,000 acres of revenue-free land and enjoy certain perquisites from jagir and istimrár villages. Mális number about 8,000 and are good cultivators, and hold the greater part of Kusbah Ajmer. A peculiar caste—Kir—very few in number, devotes its attention to the culture of melons. The Rebaris, very few in number, breed camels and cultivate rice. The menial castes are Bhangis, Bulahis, Thoris, and Regars. Bulahis are the most numerous, numbering 18,000, and consider themselves superior to the Regars, who correspond with the Chamars of the North-West Provinces. Minas, Sánsis, and Bhils are the thievish classes. None of them are numerous in the district. The Minas are abundant in the pargana of Jaházpur in Mewar, whence they make their incursions, and now and then the district is infested by Baoris, a thievish and robber caste from Marwar, who however have got no settled abode within the limits of the province. The names of the remaining castes point to the occupation of each—kumhárs (potters) number 9,500; nais (barbers), khátis (carpenters), telis (oilmen), chákar (domestic servants), sunárs (goldsmith), lukheras (dealers in lac), lohárs (blacksmith), dhobis (washermen), are below 5,000; darzis (tailors), kulláls (liquor sellers), cheepas (chintz painters), kahárs (bearers), ghosis (milk and butter sellers), are below 2,000; kumbis, tambolis (pan sellers), sikalgirs (steel sharpeners), beldárs (diggers), bharbûjas (grain parchers), thatteras (braziers), bháts (bards), ráj (masons), are all under 500.

Muhammadans.

Of the Muhammadans, 53,232 including Meráts, 14,710, are classed as Shaikh, Seiyyids are 2,973; Moguls, 1,779; Afghans are numbered at 4,738; Deswalis hold 2 villages in the north of the district, and say they are Rajputs who were converted in the time of Shaháb-ud-din. One village, Muhammadgurh, belongs in zemindari tenure to a Pathán. The Bunjáras who live in Ghegul are Musalmans, and were, they say, converted at the same time as the Deswalis. The Musalmans in the district are chiefly the attendants on the Muhammadan shrines, and most of them hold revenue-free land in the jagir villages attached to these institutions. They are poor and idle.

Christians and Parsees.

Native Christians are returned as 249. The United Presbyterian Mission has occupied this field for thirteen years, and a short account of its establishment and of what has been done will be found in the chapter on Education. Parsees are only 65 in number, and are Bombay shop-keepers in the cantonment of Nasirabad.

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CHAPTER V.

MERWARA CLANS.

THE tribes which at present inhabit Merwara do not claim to be, nor do they appear to have been, the original inhabitants. Of these last, however, but little is known. The country must have been an impenetrable jungle, and the majority of the sparse inhabitants were probably outlaws or fugitives from the surrounding States. The caste of Chandela Gujars is said to have dwelt on the hills about Cháng; the hills in the neighbourhood of Kalinjar, Sároth, and Bhaclan are assigned by tradition to Brahmans. On the east side, on the Borwa hills, the caste of Bhatti Rajputs is said to have been located, while the southern portion of the Todgurh Tahsil was occupied by Minas. There is a tradition that a Bhatti Rajput, Ajit Singh, bore the title of King of Merwara.

The present inhabitants of Merwara are all promiscuously designated Mers, a name which is derived from "Mer," a hill, and signifies "hillmen." The name is not that of any caste or tribe, and is only a correct designation in so far as it is understood to mean the dwellers on this portion of the Aravali range. The two main tribes of Merwara are those known by the appellation of Chîta and Barar, each clan traditionally divided into 24 "gots;" but new gots are constantly formed which take the name of their immediate ancestor, and there are now about 40 gots in each tribe.

Colonel Tod (Rajasthan, vol. I, p. 680) asserts that the tribes of Chîta and Barar are Minas, and the traditions of the people themselves point to a Mina ancestry. Both tribes claim a common descent from Prithvi Raj, the last Chouhan King of Ajmer, and the story is that Jodh Lákhun, the son of Prithvi Raj, married a girl of the Mina caste, who had been seized in a marauding expedition near Búndi, supposing her to be a Rajputni. When he discovered his mistake he turned away the mother and her two sons, Anhal and Anup. The exiles wandered to Cháng in Beáwar, where they were hospitably entertained by the Gujars of that place. Anhal and Anup rested one day under a bar or fig tree, and prayed that if it was destined that their race should continue, the trunk of the tree might be rent in twain. The instant occurrence of the miracle raised them from their despondency, and the splitting of the fig tree is a cardinal event in the history of the race, according to the following distich:—

> Charar se chîta bhayo, aur Barar bhayo Bar ghat
> Shakh ek se do bhaye; jagat bakhání ját.

"From the sound 'charar' (the noise which is supposed to have reached Anhal from the splitting tree) the Chîtas are called, and the clan Barar from the splitting of the fig tree. Both are descended from one stock. The world has made this tribe famous." In following the distribution of the clans, it is necessary again to bear in mind that there are 51 Mer villages in Ajmer, and that there are 241 villages in the Beāwar, and 88 in the Todgarh tahsils.

Chita.

Anhal settled at Cháng in the north-west of Merwara, and his descendants in course of time exterminated the Gujars, who had given an asylum to Anhal and his mother. The clan waxed strong and multiplied, and gradually occupied all the strong places of Merwara, where they founded the villages of Ják, Shamgarh, Lulua,

Hattûn, Kûkrá, Kot Kirana, Naí, and others. They appear to have held the remaining Mers in subjection, for they enumerate 16 castes of Mers who, they say, used to pay them one-fourth the produce of the soil and of all plundering expeditions. The clan now holds 117 entire villages in Beáwar, besides portions of 53 and 16 entire villages in Todgurh to the north of that tahsil, and including the pargana of Kot Kirana. In Ajmer there are 21 entire khalsa and jagir villages belonging to Chîtas, and they are to be found in all the Ajmer Mer villages, except four.

Of the sub-divisions of this clan, by far the most numerous and important is that of the Meráts, a term which is generally used as synonymous with a Muhammadan Mer, but which is a patronymic derived from Mera, the common ancestor of the Kátáts and Goráts. Harraj, grandson of Mera, a Chita, in the reign of Aurangzeb, took service under the Emperor at Delhi. During a night of terrific rain he remained firm at his post as sentry, with his shield over his head. The Emperor, to whom the matter was reported, is related to have said: "In the Marwar tongue they call a brave soldier Kátá; let this man be henceforth called Kátá." Harráj soon after became a convert to Islám, and is the progenitor of all the Kátát Meráts, a very large family, who hold 78 villages in Beáwar, including all the principal places in the north and east of the tahsil. Gora was brother of Harráj, and his descendants are Hindus, and hold 21 villages in the centre and south-west of Beáwar, of which Kalinjar and Kabra are the chief. The Goráts spread southwards, and have occupied 13 villages in the north of Todgurh, 1 village in Ajmer; Makhopura belongs to them. The Kátáts, the most pushing of all the Chîtas, spread northwards, and hold 9 of the 21 Chîta villages in Ajmer. There they formed new gôts, of which the Bahádur Kháni, generally called *par excellence* Chîtas, is the principal. Besides the khalsa and jagir villages, four villages in Ajmer proper are held by Kátáts on istimrár tenure, *viz.*, Nausar, Rajaosi, Ajaysar, and Kharekhre. The villages were given then by the Mogul Emperors for protection of the city of Ajmer and the adjacent passes. Shamsher Khán, the istimrárdar of Rajaosi, is the head of the Bahádur Kháni family and is styled Tikáî. The chief men of Kátáts and Goráts call themselves Thákurs, but in Beāwar the chief of Hattûn Cháng and Ják who are Kátáts are called Kháns.

Of the remaining sub-divisions of Chîtas, the most important are the Laget, who hold 6 villages in Beāwar, and the Nanset, who own the villages of Bargaon, Pálrán, Phárkia, Mánpura, and Háthibata in Ajmer, besides portions of several others. The other gôts which may be mentioned are the Rajoriya and Bedariyát, the former holding 3 villages in Beáwar, the latter holding three villages in Ajmer, and the Bajriyát Borwára, Biládiya, Pithrot, Bálot and Nádot, who possess a village, or parts of several. The other "gôts" live scattered throughout Merwara.

Barár.

Anup, the brother of Anhal, settled in Todgurh and founded the Barar clan. His descendants, less enterprising than the Chîtas, have remained in Merwara and are not to be found in Ajmer. They hold 11 villages in Beāwar, the most important of which are Kálikánkar, Saindra, Bhaelan and Khera Sangnotán; they occupy the whole of the south of the Todgarh Tahsil, and own 48 entire villages. They are more unsophisticated, honest and straightforward than the Chîtas. They call themselves Ráwat, a petty title of nobility, and would be insulted by being called Mers. The chief men are called Rao, and they have a multitude of Tikáis, of whom the principal are the Rao of Kûkra and the Rao of Barár.

All these Chouhán Minas, with the exception of the Kátáts, are nominally Hindus. Kátáts and Goráts eat together, and nothing is forbidden food to either. A Chîta will not marry a Chîta, nor a Barar a Barar, but a Chîta seeks a Barar wife, and a Barar seeks a Chîta wife. A Barar woman who marries a Kátát or Musalman Chîta is buried on her death; a Kátát woman who marries a Barar is burned on her death. The marriage ceremony in either case is performed by "Phera", the officiating Brahman leading the bride and bridegroom seven times round a fire. The Kátáts of Ajmer are beginning to understand that they are Muhammadans, and have partially adopted some Musalman customs. Thus they have discarded the "dhoti," which is universally worn by their brethren in Merwara. They sometimes intermarry with other Chîtas, but it is not the custom, nor looked on as the proper thing to do. The custom of Phera under the guidance of a Brahman is being abandoned in favour of the nikáh ceremony in their marriages, and under the influence of the Khádims and other Muhammadans with whom they intermarry, they have begun to think they ought to keep their women secluded, though in Merwara the women work in the fields.

The customs of the two clans, whether calling themselves Muhammadans or Hindus, are identical; a sonless widow retains possession of her husband's property till she marries again, or till her death. She can mortgage in order to pay her husband's debts, to discharge arrears of Government revenue, or to obtain funds for the expenses of marrying her daughters. Daughters do not inherit when there are sons alive. All sons inherit equally; but in the event of there being sons from two or more wives, the property is divided *per capita* of the wives and not *per capita* of the sons. This custom called Chúnda-Bat, as opposed to Paggriwand or Bhai-Bat, is universal among all the Merwara clans. There is no distinction between ancestral and acquired property. A relation of any age may be adopted; the nearest relation has the first claim, and his children born before his adoption succeed in the adopted family. Sons by slave girls, who are pretty numerous under the name of Dharmputr, get land to cultivate, but obtain no share in the inheritance, and cannot transfer the land. The custom of náthá or widow-marriage prevails, and has been already described in the preceding chapter. Much money is spent on funeral feasts.

Pramar Clans.

Among the tribes which boast other than a Chouhán-Mina ancestor, the most important are the two which claim descent from Dháránáth Powár or Pramar, who founded the city of Dharanagar (said to have been 24 kos in circumference) in Marwar before the Pramar Rajputs were obliged to give way before the Gehlots and Rahtors. Tradition says that Rao Bohar, a descendant of Dháránáth, came and settled at Rudhána in the extreme south of the Beāwar Pargana. From this place his descendants spread and founded the adjacent villages of Biliáwas, Jowaja, Bahár, Barkochrán, Ráwat Mál, Lusáni, now in the Beáwar Tahsil, and Akkayjitgarh Naloi and others in the Todgurh Tahsil. The tribe is divided into six "gôts,"—Delát, Kallát, Doding, Boya, Kheyát, Pokhariya. Of these the Delát is the most numerous, and holds 14 whole villages in Beāwar and 5 in Todgurh. The Kallát clan holds only 1 village—Kaláthán Khera, in Beāwar, and the others hold no entire village in Merwara. The Deláts appear to have pushed the other members of the tribe out of Merwara, who thereupon settled near Ajmer, and especially in the pargana of Pushkar. There are 11 villages in Ajmer held by this tribe and they hold parts of 8 others. The Dodings own Barla, Madárpura, and Gwarri; to the Boya clan belong the villages of

Hokrán and Gudli; Khwájpura and Kana-khera belong to Kheyats, and the Pokhariya clan hold the villages of Pushkar, Ganahera, Naidla, and Naulakha. The men of this tribe like to be called Ráwats, but are generally called Mers; the chief men are called Gámeti. They are an industrious race, generally taller and better built than the Chouhán-Minas. Kátáts will not give their daughters in marriage to this tribe, but will take wives from them, and they intermarry freely with Hindu Chitas and Barar and the other Mer clan. Their customs are the same as those of the Chouhán Minas.

Motî.

The second tribe which claims descent from Dháránáth is that of the Motî Ráwats, who inhabit the pargana of Bhaelan where they hold 14 villages. They own two villages, Fathpur 1st, and Bhojpur in Beāwar, and only scattered representatives of the tribe are met with in Ajmer. The pargana of Bhaelan is supposed to have been originally inhabited by Brahmans. A descendant of Dháránáth, Rohitas by name, came and lived at Bágmál as an ascetic in a cave in the hill now called Mákutji. A Banjárá was passing through the hills with his wife, and deserted her at this spot; she lived some time with the Jogi, and then descending the hill sought the protection of Khemchand Brahman in Bamunhera, and in his house was delivered of twin sons, of whom one remained in Bhaelan, the other in Marwar. In the fifth generation one Mákut was born who expelled the Brahmans from Bhaelan. The hill, which was the cradle of the race, was named after him, and he is still venerated by the Motîs. A fair is held on the hill in September, at which time the hero is believed to traverse the 12 villages of Bhaelan in the twinkling of an eye.

Gehlot.

After the sack of Chitor by Alá-ud-din Ghori, two brothers, Rajputs of the Ghelot clan, fled to Borwa in the Saroth Pargana, where they intermarried with Minas. This tribe is divided into 16 clans, of which the most important are the Godát, Medrat, Káchi, Pinga, Baniyát, Lahr, Bálot, and Dhánkal. They hold 11 entire villages in all parts of Beāwar, 1 village, Kûkar Khera, in Todgurh, and are found in 23 other villages in Merwara. In Ajmer they own 6 villages,—Purbutpura, Ansari, Mayápur, Lacchmipur, Boráj and Amba Massena. They consider themselves Soorajbansi Rajputs and call themselves Ráwat. Like the tribes of Puár origin they intermarry with Hindu Chouhán Minas. Meráts will take wives from them, but will not give them their daughters in marriage.

Other tribes.

The Buláhi caste holds 4 villages in Beāwar, Játs and Gujars hold 10, and Narsingpura and Dûngar Khera belong to mahájans. The remaining inhabitants of Merwara belong to a few scattered clans who pass under the general designation of Mer, and who as usual claim to be descended from Rajputs but who have no Jágáh and no history. The *Pataliyát* clan claims to be of the stock of the Bhatti Rajputs of Jasulmer, and hold one village, Baria Nagga. The *Chaurot* claim the same descent and own one village, Kalikankar Kishnpura. They are also found in Mohunpura in Ajmer. The *Bharsal* clan live in the village of Ramkhera Dhanár, and are to be met with in Kotra, Saidaria, Bhowanikhera, and Kishnpura of Ajmer. The *Bûch* Mers inhabit Rajpur Bûchán, and are found in a couple of villages in Ajmer. The *Kharwál* Mers live in Nayánagar and Fathpur 2nd, and the headman of the town of Beāwar is of this caste. *Mamnôt, Selot, Banát, and Banna* live scattered in a few villages.

Social and religious customs.

Although the Mers consider themselves Hindus, and are generally classed as such, yet they are little fettered with Brahmanical rites and ceremonies. They eat three times a

day, maize and barley bread being their principal food, but they will eat the flesh of sheep, goats, cows, and buffaloes when it it procurable. Even the Brahmans of Merwara will eat flesh; they observe no forms in the preparation of their food, and no interdiction exist as to the use of spirituous liquors. There is a proverb "Mer aur Mor unche par rázi hain"—Mers and peafowl love the heights,—and probably from this habit of living in high places they are exceedingly indifferent about washing. They are in short a very dirty race. In matters of religion they do not trouble themselves much with the orthodox divinities of Brahmanism. Small-pox is a great scourge of the country, and the chief deity worshipped is Mátá, to whom a stone called "Sitla," daubed with red paint, is consecrated, and these stones are to be met with on all sides, chiefly under Khejra trees, which are sacred to Mata. Allahji is a common deity, and the deified heroes Deoji and Ramdeoji also find worshippers. Deoji's temple is at Barsawara or Todgurh. Ramdeo is a Buláhi hero who worked miracles, and his priest is a Buláhi. The hills of Mákutji and Goramji, the highest in Merwara, share in the veneration of the people, and this is probably a relic of a pristine fetish worship, though now the hills have modern hero legends attached to them. The only important religious festival of Merwara is the annual fair held at Todgarh in the month of September in honour of Mátá, called from the name of the place "Pipláj Mátá." Tradition says that the Mers used to sacrifice their first-born sons to this goddess; and it is still customary for those who have had a first son born to them during the year to bring a buffalo to the sacrifice. The animals after the touch of consecration by the priest before the shrine used to be let loose, and the people, each armed with a knife or a sword cut them alive into little pieces. This barbarity continued till 1865, when on the representation of Mr. Robb, the Missionary at Todgurh, it was put a stop to and orders were issued that the animals should be first killed with a sword. Before the famine there were some 40 or 50 animals yearly sacrificed, and in 1874 there were 18 buffaloes thus offered to the goddess. The officiating priest first strikes the animal on the neck with a long sword; it is then dragged away and cut into little pieces in a few minutes. The festivals of the holi and dewali are kept in Merwara. The chief national peculiarity of the celebration of the holi is the game called "Ahera" on the first and last day of the festival. The whole village turns out into the jungle, each man armed with two sticks, about a yard long, called pokhri; opium and tobacco are provided by the headmen, and having formed a line the people commence beating for hares and deer, knocking them over by a general discharge of sticks as they start up. A number of hares are killed in this way. If the mahájans will pay—and the mahájans of Ajmer and Merwara being Jains are exceedingly tender of life—the people will not kill on the second day. The festival of the holi concludes with a game like "touch in the ring." The people consume a good deal of tobacco, but very little opium. Tobacco they carry in an oval wooden box called "Ghatta," and the principal men append a long wooden handle to this box which they always carry about with them. The handle signifies that all who ask will get tobacco.

Religious tendency.

It has been already mentioned that there is a distinctly visible tendency among the Meráts socially to assimilate with the orthodox followers of Islám, and to abandon their ancient customs common to them with their non-Muhammadan brethren. They have abjured the flesh of the wild boar. They have begun to adopt "Nikáh" instead of the custom of "Phera" in their marriages. They have begun to keep their women secluded, and to intermarry with persons within degrees pro-

hibited by the ancient customs. The tendency is without doubt destined to further development till the old customs fall into entire disuse. Among the Ráwats of Todgurh also the tendency to adopt the social rules of Brahmanism as prevailing among surrounding Rajputs is clearly discernible, though the assimilation has not gone so far in this case as in the other.

In neither case are there any religious feelings concerned; the question is simply one of greater respectability. Under the influence of the headman of Todgarh the Ráwats have this year entered into an agreement to abstain from the flesh of kine and buffaloes, and to excommunicate all transgressors. This year for the first time they took no part in the dismemberment of the buffaloes sacrificed to Mátá, leaving the work to be done by Bhils and Buláhis. It is safe to predict that in course of time the whole of Merwara will become either Brahmanised or absorbed in the orthodox religion of Islám. Beyond this tendency to social assimilation there is hardly any religious movement visible. Representatives of many Hindu sects are found in the district, but the headquarters of the sects are not in Ajmer itself, and an account of them will more properly find a place in the general Gazetteer of Rajputáná.

CHAPTER VI.

AGRICULTURAL STATISTICS.

THE statistics in this chapter are taken from the settlement report, and the accompanying statement shows the acreage in the khalsa villages of the various crops on the ground during the year 1872-73 when the district was under settlement. The chief crops are barley and jowar, which occupy respectively 20 and 17 per cent. of the crop area. Til and bajra occupy 9 and 8 per cent. respectively, and after these at a considerable interval comes cotton, with 8,219 acres, and gram with 9,543. The cultivation of sugarcane is confined in Ajmer to the Pushkar Valley, where it is grown without irrigation, and where a crop is taken for three consecutive years without resowing. In the jagir villages of this circle Rs. 10 per acre is the regular rent paid for sugarcane land. The cultivation of melons is almost exclusively the occupation of a particular caste called Keers, and is chiefly carried on in the sandy beds of nalas. The Keers do not pay more than Rs. 2 a beegah or Rs. 5 per acre, and in Beāwar the rate is generally Re. 1 per beegah. Poppy is not made into opium in the Ajmer district, but sold in the form of poppy-heads. In Beāwar and Todgurh the juice is extracted in the usual toilsome manner by a number of incisions on the head of the plant. The raw juice, called "dûdh," literally "milk," is either sold on the spot to banias, or carried by the people themselves to Pâli, where it is manufactured into opium. As is pointed out in Chapter VIII, nearly the whole of the opium produce may be considered an export trade.

Name of Tosil	Cereals								Green Crops							Fibres		Miscellaneous									Miscellaneous, including land prepared for cultivation	Total.
	Rice.	Wheat	Jowar (great millet)	Bajra (spiked millet)	Kangni (Italian millet)	Maize	Barley	Barley and wheat	Gram	Gram and barley	Moth	Mash	Mung	Chanla	Kulath.	Cotton	Hemp	Tobacco.	Poppy	Pepper	Vegetables and fruit	Sugarcane	Til (oil-seed).	Gwar (food for cattle)	Sursou (mustard)	Roses		
Ajmer	69	2,604	26,161	12,168	33	7,072	16,684	502	8,150	1,496	10,696	155	2,218	404	1,385	5,807	..	57	69	39	670	292	13,736	623	37	14	571	11,712
Beawar	123	1,285	5,267	4,215	47	9,684	14,842	384	1,288	470	1,185	190	1,486	697	1,132	2,033	269	62	551	5	109	5	3,267	42	124	...	1,309	50,071
Todgurh ..	295	1,094	2,420	431	32	7,904	7,145	75	105		76	327	848	590	2,589	379	1	9	2,229	36	59	58	1,254	..	23	...	398	28,377
Total ...	487	4,983	33,848	16,814	112	24,660	38,671	961	9,543	1,966	11,957	672	4,552	1,691	5,106	8,219	270	128	2,849	80	838	355	18,257	665	184	14	2,278	190,160

Jowar is grown almost entirely on Barani land, and is a very different crop from the jowar of the North-Western Provinces, where it is often grown on manured land. Here it is stunted and seldom more than 5 feet in height; the stalks are thin and the heads small. Bajra in Ajmer gives much the same out-turn as jowar, and is very inferior to the bajra of Marwar. Maize is grown in land irrigated from wells and tanks, and under the tanks is a very precarious crop, as in years of heavy rain it is often entirely drowned. Barley is grown in cháhi, tálábi, and ábi lands, and the produce varies considerably from 20 maunds an acre to two or three. The value of straw and bhoosa in the district is almost nominal. There are no large towns which have a demand for this produce, and what is sold in the towns is brought in on men's heads from the adjacent villages and sold at 4 annas or so a bundle without being weighed, and the rate does not more than cover the wages of the carriers. In the villages straw and bhoosa are wasted; grass lands are abundant in every village, and grass is regularly cut in most villages. The cattle thrive better on it than on the less nutritious bhoosa, and as long as the people have grass they do not use bhoosa at all.

The accompanying table shows the classified cultivated and uncultivated area of the khalsa village of Ajmer and of the jagir estates, and of Merwara according to the recent settlement survey :—

Sub division	Total area	Unassessable.			Assessable						
		Revenue-free	Barren	Total	Cultivated					Culturable	Total assessable
					Chahi	Talabi	Abi.	Barani	Total.		
Ajmer	359,424	31,480	111,303	142,783	18,553	8,365	7,746	74,256	108,920	107,721	2,16,641
Beáwur	209,692	391	146,234	146,625	6,466	7,690	7,770	19,840	41,766	21,301	63,067
Todgurh	223,297	479	191,212	191,691	8,469	2,406	922	8,933	20,730	10,876	31,606
Total Merwara	432,989	870	337,446	338,316	14,935	10,096	8,692	28,773	62,496	32,177	94,673
Total khalsa	792,413	32,350	448,749	481,099	33,489	18,461	16,438	103,029	171,416	139,898	311,314
Jagir	150,838	12,883	50,265	63,148	10,156	1,642	3,359	29,305	44,462	43,228	87,690

The area of the istimrar estates is 1,280 square miles according to the revenue survey of 1847-48; but the cultivated area of these estates is not given in the revenue survey records, nor have the villages been measured now, so that the statistics as far as the whole district is concerned are defective. It will be observed that the cultivated area is classified into cháhi or land irrigated from wells, tálábi or land irrigated from tanks, ábi or land in the beds of tanks, and báráni or unirrigated land. The classification of soils is unknown to the people. In the abi area is also included the fields known in Merwara as "páraband." These are terraced fields in the hilly portion of the district which are supported by a wall of dry stones. In some cases the wall is substantial and retains water to moisten the soil, but in general it merely prevents the field being washed away. Where it is substantial and acts as a dam the fields under it have been classified as ábi. The cultivated area of Ajmer and of Beāwar is practically stationary since last settlement in the year 1849-50, nor has there been more than a nominal increase in irrigation. The irrigated area of Ajmer was formerly 28 per cent. of the cultivated area, it is now 25; the irrigated area of Beāwar was formerly 34 per cent., it is now 33. In Todgurh there is a slight increase in the irrigated area. It was formerly 50 per cent., it is now 52. Ajmer has 25 per cent. of irrigation, Merwara 40 per cent. The manured area of Ajmer is 11 per cent., of Merwara it is 16 per

cent. of the cultivated area. In Ajmer there is 26 per cent. of rabi crops, in Merwara 49. Twenty-five cart-loads, or 200 maunds of manure, is the regular amount put on tálábi land. Cháhi land is a little more highly manured when possible. Abi and báráni lands are not manured. In Ajmer the deposit in the beds of tanks is used as manure.

The domestic animals in the district are small and weak. In the khalsa villages of Ajmer there are 18,320 plough bullocks, and 108,370 cattle of all other sorts, including sheep and goats. There are 8,420 ploughs. In Merwara there are 19,752 plough bullocks, 148,641 cattle of other sorts, and 9,833 ploughs. In spite of the famine, cattle have considerably increased since 1850, especially in Merwara, where at last settlement there were 16,571 plough bullocks, 73,857 cattle of other kinds, and 8,361 ploughs. In Ajmer there were 14,243 ploughs, but these statistics were taken after the disastrous year 1848, in which it was calculated that two-fifths of the cattle died. There are 4,283 wells worked in the Ajmer district as against 4,042 in 1849. The average amount irrigated is 4⅓ acres per well. In Beāwar there are 1,995 wells working as against 1,457 at the time of Colonel Dixon's settlement, giving an average of 3¼ acres per well. In Todgurh there are 5,771 wells in use as against 4,052 at last settlement, giving an average of only 1½ acre per well. It may be interesting to compare the statistics of agricultural wealth in Ajmer with those collected at the settlements of Mr. Middleton in 1826, and of Mr. Edmonstone in 1836. In Mr. Middleton's time 1,850 wells were recorded and 3,678 ploughs. Ten years later and after the famine of 1833-34, Mr. Edmonstone found 3,185 ploughs and 1,575 wells.

CHAPTER VII.

REVENUE STATISTICS.

THE accompanying statement shows the number of estates upon the rent-roll of the district, and the total number of registered coparceners according to the settlement records now just completed. The number of proprietors is not given in Colonel Dixon's records.

Statement showing the number of estates upon the rent-roll of the district with the total land revenue they pay, and the number of registered proprietors.

		1822-23	1835-36	1850-51.	1874-75.
Number of estates ..	Istimrar ...	70	70	70	70
	Ajmer khalsa ...	81	81	85	139
	Merwara ...	132	257	303	329
Number of coparceners ...	Ajmer khalsa ...	...	...	...	18,639
	Merwara ...	...	...	...	27,380
Total land revenue ...	Istimrar ...	1,67,288	1,67,288	1,14,734	1,14,734
	Ajmer khalsa ...	1,59,746	1,29,872	1,71,762	1,42,896
	Merwara ...	43,764	1,09,842	1,72,562	1,18,661
Average land revenue paid by each estate	Istimrar ...	2,389	2,389	1,637	1,637
	Ajmer khalsa	1,972	1,601	2,021	1,028
	Merwara ...	331	427	570	361
Average land revenue paid by each coparcener ...	Istimrar ..	...	...	...	...
	Ajmer khalsa ...	...	...	...	7·10
	Merwara ...	...	...	...	4·5

The number of istimrar estates recorded by Mr. Cavendish is 70. Nominally there are now 76, but in reality, counting the estates which belong to a single owner as one, there are 66 estates paying revenue to Government. Besides these there are 27 separate estates which do not pay revenue to Government, but pay revenue to the estates to which they are subordinate. The large increase in the number of khalsa estates since last settlement is owing to this separation of hamlets from their parent villages; only five villages have been added to the district since the commencement of British rule, and these are five villages received from Gwalior in 1860.

The land revenue of Ajmer-Merwara after the recent settlement stands as follows:—

	Rs.	A.	P.
Istimrar ..	1,14,734	9	11
Ajmer khalsa	1,42,896	0	0
Merwara khalsa	62,885	0	0
	3,20,515	9	11
Marwar-Merwara	5,154	0	0
Mewar-Merwara	50,622	0	0
	3,76,291	9	11

In the istimrar revenue is not included Rs. 10,000 paid by the Rája of Shahpura, who is considered a tributary prince. Of the remaining revenue Rs. 55,432 is water revenue of the tanks, and will not be collected in years when the tanks remain empty. The land revenue collected from the villages of Marwar and Mewar-Marwara is not borne on the rent-roll. The receipts are paid into the personal ledger, and credited periodically to the estates concerned, subject to deduction on account of costs of management.

One of the main characteristics of the recent revision of settlement is the division of the land revenue assessable on lands irrigated from tanks into two parts, soil revenue and water revenue. The soil revenue will be paid each year, but the water revenue is dependent on actual irrigation from the tank. The question of assessment of water revenue is one which abounds in difficulties owing to the varying capacity of the tanks. The largest tanks when full will irrigate both harvests, and the people can obtain from them as much water as they like. The smallest tanks in the most favourable years contain water sufficient only for a very inadequate irrigation of the kharif, and if the rains are too heavy the kharif is drowned. No single rate can be found which will be an equitable assessment on all the land measured as talabi. The Settlement Officer therefore first classified the tanks themselves and fixed rates for each class. The question then arose as to the system under which the water revenue, amounting in the whole district to Rs. 55,432, should be collected. It had been proposed to contour the tanks and fix a guage which would show the supply of each season, and to charge for the water by the cubic foot, leaving the distribution to the village community. This would perhaps be the most perfect system; but the task of contouring all the tanks in the district would require a staff of engineers for several years. It had been suggested to form the tanks into zones of rain-fall, and to give the Chief Commissioner authority to allow remissions of water revenue when the rain-fall of any zone, as measured at an appointed station within it, fell below a certain number of inches. But the extreme partiality of the rain-fall frustrated this scheme. It will often be raining heavily on one side of a hill, while the other will be perfectly dry, and when the rain-fall depends, now on the eastern and now on the western monsoon, no zones can be formed; besides which the filling of the tanks depends on a burst of rain of three or four inches at a time: when the rains are light no water finds its way into the tanks, though the rain-guages may indicate an average fall. Moreover, much depends on the time of the fall. If the fall is early in the year, the water may evaporate before it is required for rabi irrigation. There seemed no alternative, therefore, except that of annually examining the area irrigated from each tank.

The system adopted is to assess a lump sum founded on the capacity of the tank. This lump sum is to be made good from the fields actually irrigated each year, unless its incidence on the irrigated area exceeds a certain fixed maximum or falls below a certain fixed minimum. Thus in the case of Dilwara tank there were 244 acres measured as talabi. The water revenue of the village was assessed at Rs. 1,068, being at a rate of Rs. 4-6 per acre on the irrigated area, as this area appeared to represent the full capacity of the tank as it now exists, and the rate and the resulting assessment seemed fair and reasonable. It was provided in the village engagement that this sum, Rs. 1,068, should be yearly made good by the irrigated fields except when its incidence on the irrigated area exceeded Rs. 5, when the actual irrigated area should be assessed at Rs. 5 and the balance remitted.

It was provided further that when the incidence of the assessed water revenue fell below Rs. 3-12, the actually irrigated area should be assessed at Rs. 3-12, and the excess credited to Government. As long as the irrigated area fluctuates between 213 and 289 acres, the revenue is unchanged, though the water-rate varies each year. As soon as the incidence of the assessment shows pressure, the pressure is relieved, and if the existing tank is extended, or by greater economy in the use of water the irrigated area is enlarged, Government will reap a benefit during the term of settlement. The advantages of the system seem to be—

First.—A certain amount of stability is secured for the water revenue, for in all ordinary years there will be neither remissions nor enhancements.

Secondly.—When water is scarce it may safely be presumed that those who get it can make larger profits out of it than they can when it is plentiful. In such years they pay a higher price for the water. On the other hand, when water is plentiful and cheap, those who get it pay less than the assessed rate. In no case does any man who does not get water pay anything.

Thirdly.—It is the interest of the headmen and of each landowner within the minimum, that is, in all ordinary years, to economize and spread the water, for each man's revenue is lightened thereby, while for the same reason it is the interest of each to bring within the irrigated area all land actually irrigated, and to prevent any one of their number from defrauding Government.

The other sources of Imperial revenue are excise on spirits and drugs, assessed taxes, stamps, and law and justice. The customs duties, as has been already mentioned, were abolished in A. D. 1869, and no local revenue is derived from salt, as its manufacture in pans has been discontinued by order.

The abkari revenue is farmed, and produced in 1872-73 Rs. 28,734; in 1873-74 Rs. 30,769. The farm of drugs, including opium, produces between Rs. 3,000 and Rs. 4,000, and the farm of the excise on spirits produces about Rs. 25,000. There are 117 shops for the retail sale of liquor in the district, and the number of sanctioned stills is 165. The taluqdars who are entitled to precedence among their brethren, fourteen in number, are allowed the privilege of keeping private-stills. The collections under the head of assessed taxes, now that the income tax has been abolished, are very small, amounting in 1873-74 to Rs. 710 only. The receipts under the head of stamps include non-judicial stamps, judicial stamps, duty on unstamped paper, deficit duty, and fines and penalties connected with non-judicial stamps. In 1871-72 the proceeds were Rs. 84,786, in 1872-73 Rs. 1,16,834, in 1873-74 Rs. 1,35,419; law and justice include fines, the net proceeds of jail manufactures and registration fees. In 1873-74 they amounted to Rs. 25,776. The large increase in the receipts from stamps in 1872-73 and 1873-74 is partly owing to talabana fees having been taken in stamps, and partly to increased litigation. The total demand for tribute from the Rajputana States amounted in 1872-73 to Rs. 15,21,118.

The normal expenditure on civil administration is about one and a half lakh less than the net revenue of the district. The accompanying statement shows the details of revenue and expenditure for the year 1873-74.

FINANCE.

Statement of Revenue and Expenditure of the Ajmer and Merwara Districts for the Year 1873-74.

Heads of Receipts.	Amount.	Heads of Expenditure.	Amount.
IMPERIAL.	Rs. A. P.		Rs. A. P.
		Deputy Assistant and Extra Assistant Commissioners, with establishment and revenue contingencies ..	74,705 3 7
Land revenue	3,78,831 3 3	Judicial Assistant Commissioner and Cantonment Magistrate, with establishment and judicial contingencies	57,993 11 5
Excise on spirits and drugs	31,769 9 9	Settlement charges	75,344 12 7
Assessed taxes	710 9 2	Forest	16,352 0 6
Duty on salt	....	Abkari	1,164 1 10
Stamps	1,35,419 7 6	Stamps	4,252 10 4
Law and Justice	25,776 9 11	Assessed taxes	24 0 0
Total Imperial	5,71,507 7 7	Commissioner, with establishment and contingencies...	62,821 10 1
LOCAL.		Meteorology	665 0 0
		Customs	.....
District funds	82,429 14 1	Police	74,602 7 1
Municipal	44,536 2 2	Medical	15,045 5 10
		Education	41,070 1 2
Total Local	1,26,966 0 3	Jail	16,671 13 10
		Registration	2,067 4 3
		Cemetery and Church	425 0 0
		Refunds	6,144 12 10
		Miscellaneous	17,075 7 7*
		Total Imperial	4,66,425 6 11
		District funds	98,765 0 3
		Municipal	60,880 9 3
		Total Local	1,59,645 9 6
		Grand Total	6,26,071 0 5
		Surplus over expenditure	72,402 7
GRAND TOTAL	6,98,473 7 10	TOTAL	6,98,473 7 10

Deducting settlement charges which are temporary, and refunds, the surplus of revenue over expenditure for this year is Rs. 1,53,892-0-10.

	Rs. A. P.		Rs. A. P.
Census charges	121 10 0	District dâk establishment ...	4,521 4 4
Exhibition charges	2,500 0 0	European vagrants	15 10 0
Bull and stallion charges... ...	538 7 0	Miscellaneous other items. ..	1,535 10 11
Printing charges	3,370 5 9	Total ...	17,075 7 7
Reward for killing wild animals ...	43 0 0		
Charitable donation	4,359 7 7		

CHAPTER VIII.

TRADE MANUFACTURES AND CHIEF TOWNS.

THE city of Ajmer was in ancient times an entrepôt for the trade between Bombay and Upper India, and a factory was established here in the early years of the East India Company subordinate to that of Surat. The position of the district must always render it a mart for Rajputana for the produce of Upper India and of the Bombay Presidency, including European goods; but the province itself has no manufactures, and produces but little in excess of its own consumption. What import and export trade there is, is almost entirely a transit trade, and an import trade can only exist in proportion as the province has something to offer in exchange.

The transit trade of the district is carried by camels and banjárá bullocks, and till recently was much hampered by customs and duties. There was a transit duty and export duty, town duties and a tax called mápá. During the last years of the Mahratta rule the customs were farmed for Rs. 31,000, and the taxes were retained in their integrity by Mr. Wilder. Mápá was the most vexatious tax, and was a duty levied on the sale of every article in every village. Originally it was levied at the rate of Re. 1-6 per cent. from persons not residing in the place in which the articles were sold, so that the every-day transactions between the inhabitants of the same place were exempt, and the burden fell on what may be called the external trade of the village. The chief innovation introduced by Mr. Wilder was to levy the transit duty on the maund instead of on the bullock or camel-load as had before been customary; but his successor, Mr. Cavendish, introduced other provisions which still further fettered trade. He extended the mapa tax to all towns as well as villages, and to the transactions between the inhabitants of the same place, and raised the rate to Rs. 2-6 per cent. He established a new duty in the towns of Ajmer and Kekri on the sale of sugar, tobacoo, rice, and ghí, and for the transit trade introduced a system of rawánahs which fell with unmitigated severity on all but the richer merchants. No goods were allowed to enter the district without a pass, and all merchants were required to file a petition to take out the pass, and again, on the arrival of the goods within the precincts of the district, or at the city of Ajmer, to subject them to examination and weighment, and thus prove their exact identity with the species and quantity mentioned in rawánah. In order to prevent their goods being stopped on the frontier, the mercantile firms at Ajmer were obliged to obtain from their correspondents previous information of any despatches of goods, particularizing, every article, and then a pass had to be procured and sent to meet the goods on the frontier. On the recommendation of a committee in 1836, Government abolished this system, and restricted the customs taxes to a transit duty to be levied once for all on the import of foreign goods into the district, whether intended for domestic consumption or re-exportation. To avoid vexatious inquiries the tax was directed to be taken on the bullock or camel-load at a fixed sum.

These orders do not appear to have been acted on, for many of the old abuses seem to have been as rife as ever in 1859, when the Deputy Commissioner complains that if a cultivator in a village a mile from Ajmer wishes to sell a seer of ghí in the city, he has to procure a pass from the customs agent in his village, stating his name and abode, and specifying the goods taken for

sale. On arrival at the town he must have his goods examined again to see if they agree with the pass, and export duty was still levied. In 1860 Government sanctioned other reforms all in the direction of the orders of 1836. Export duties were abolished and the customs tax remitted on 18 articles, while the duty on 17 articles was considerably reduced. The whole district was consolidated into one circle, whereby the separate duties formerly levied in Merwara and the pargana of Sáwar ceased. By these reforms the dutiable articles were reduced to 37, of which the duties on cotton, ghí, salt, tobacco, cloths, blanket, and opium chiefly affected the produce of the district. The revenue from the customs before 1860 averaged about one lakh, and from that year till 1868 averaged about Rs. 1,12,000. In 1869 customs were entirely abolished, and all trade is now free as far as Ajmer is concerned, excise being levied once for all on the North-West customs line. Each native prince, however, still levies transit dues in his own territory, but the opening of the railways now in progress will probably invest the transit duties of Rajputana with a merely historical interest.

The trade of Ajmer city has of late years fallen off considerably owing to the development of the towns of Nayanagar and Nasirábad, and the pressure of the octroi in Ajmer. There is no suitable bonded warehouse in Ajmer. In Beāwar, the only other municipal town in the district, there is a good bonded warehouse, but the merchants in both towns prefer to pay the octroi, and assert that the trade is not sufficiently large to warrant them leaving their goods elsewhere than at their own godowns.

The import trade of Ajmer city is estimated for the year 1873 at Rs. 11,44,000, of which sugar and cloth of all kinds are the chief items. European cloth is estimated at Rs. 3,00,000, of which about half is re-exported. Country cloth and sugar are about equal in value and are estimated at Rs. 1,00,000 each. The greater part of the sugar is re-exported to Mewar. It comes almost entirely from Bhawáni in Hissar. Hardly any sugar is grown in Rajputána, and this trade employs large droves of camels who return empty to Sámbhar, about 50 miles, and thence take return loads of salt for Upper India. A great deal of the Mewar trade is now carried direct from Bhawáni and Rewari, and the goods are not unloaded at Ajmer. The export trade of Ajmer city is estimated for 1873 at Rs. 6,05,189.

The new town of Beáwar is rapidly absorbing the greater part of the trade of the district, and is becoming the exclusive entrepôt of the cotton trade. The camels which bring down sugar from Hissar for Mewar are laden with cotton at Beāwar and despatched to Ahmadabad, whence they return with European cloth, cocoanuts, and other articles of minor importance. The cotton is packed in loose bales of about 3 maunds weight each, and two of these form a camel-load. It apparently does not pay to press the cotton, for though there are two presses in Beāwar, one belonging to the municipality, they are hardly, if ever, used. The value of the cotton exported in 1873, as nearly as can be ascertained from the merchants, was about Rs. 12,00,000, and of this amount 8½ lakhs is stated to be the produce of Mewar. There is also an export trade of grain in most years from Mewar to Márwár which passes through Beáwar. Márwár, however, is too poor to import according to its needs, and in years of famine the people have no other resource but to emigrate to more favoured countries. The exports of Beáwar are estimated at Rs. 19,27,000, the imports at Rs. 23,19,170.

It is difficult to form even an approximate estimate of the value of the exports from the district itself. The istimrár estates have never been

measured, and there are no returns of the crops grown in this portion of the Ajmer district. The exports consist of grain, cotton, and opium. Without returns of the area under grain-crops in the istimrar estates, which in area exceed one-half of the Ajmer district, it is impossible to calculate how much more grain is produced in average years than is necessary to supply local consumption. In the longitude of Ajmer the harvests are so precarious, that the grain trade observes no fixed route. Some estimate, however, may be given for cotton and opium. The area measured under cotton at the recent settlement in the khalsa villages of Ajmer-Merwara is 8,219 acres, and the estimated produce of the crop is 31,665 maunds of uncleaned cotton. Allowing 2 seers per head for local consumption, the annual amount retained at home by the inhabitants of the khalsa villages is 6,785 maunds, leaving a surplus to be exported of 26,576 maunds, the value of which is Rs. 1,29,400. Cotton is largely grown in the istimrár estates, the soil of which is much more suited for it than that of the khalsa; and adding the jagir villages, the value of the export trade of this staple may be set down at about 3½ lakhs, or the amount at which it is estimated in the trade returns of Beāwar.

The area measured under poppy in the khalsa villages of Ajmer-Merwara is 2,849 acres, and the crop is valued at Rs. 1,39,283. Almost the whole of this is exported to Páli in Márwár, as of the whole area under crop, 2,229 acres are in the Todgurh Tahsil. There is comparatively little opium grown in the istimrár estates, and the value of the export may be assumed at a lakh and a half.

Manufactures.

Ajmer possesses no manufactures deserving of special mention, with the exception, perhaps, of the salt pan of Rámsar pargana. The salt, which in years of heavy rain exudes abundantly from the soil, is scraped up and thrown into large pans where it is dissolved in water. The water is allowed to run off into a lower pan where it is evaporated. There is a separate caste called Kharol engaged in this manufacture, but during the dry years of famine of 1868-69 the salt did not exude, the Kharols, who have no land, nearly all died, and the manufacture was ordered to be stopped under the impression that it deteriorated the soil.

Chief town, Ajmer.

Ajmer has a population of 26,569 according to the census of 1872, and is the largest town in the district. It is built on the lower slope of the Taragarh Hill, is surrounded by a stone wall, and possesses five gateways. The town is well built with some wide and open streets and several fine houses. About one-third of the population is Muhammadan, nearly all Khadims of the shrine of Mueiyyin-ud-din-chisti. The town was formed into a municipality under Act VI of 1868, and the income in 1872 was Rs. 26,006; of this sum Rs. 22,278 are due to octroi, and Rs. 2,104 to nazul gardens. The expenditure is well within the income. At the end of 1872 the municipality had a balance to its credit of Rs. 25,602, of which Rs. 17,500 had been invested in Government Paper. A project of drainage of the valley, which is much needed, and which has been very long in preparation, as well as other necessary improvements, will, it is hoped, soon absorb this balance.

Seths.

Ajmer is the residence of the heads of several important firms of Seths who have establishments throughout Rajputána and in other parts of India where they carry on a trade in grain, cotton and opium. In Ajmer their chief occupation—almost their sole occupation—is that of banking business proper, and is confined to the

sale and purchase of hundis, especially hundis for the payment of tribute due by Native States. Their money-lending business has much diminished within the last few years, owing to the istimrardars, who were their principal constituents, having been prevented from borrowing, and to the action of the courts in giving decrees with protracted instalments. The Seths complain that this procedure of the courts has rendered the village banias indifferent about paying their debts when they are due, and the Seths find the return of their money so slow as to render it no longer profitable to lend.

Indurkot.

The original town of Ajmer was built inside the valley through which the road leads to Tárágarh, and this place, known as Indurkot, is still the residence of a number of Musalman families—Shaikhs, Pathans, and Sayyids. These people state that they are the descendants of the soldiers who came to Ajmer in the time of Sháhób-ud-din, and are a peculiarly dark race; they own no land and get a livelihood chiefly by farming the gardens around Ajmer. The old "baoris" or reservoirs and the temple to be hereafter described are almost the sole relics of the ancient town.

Water-supply.

The city is for the most part dependent for its water-supply on the Anáságar lake, from which two masonry channels with openings at intervals pass underground, one through the city, and the other just outside it. The latter fills a handsome reservoir built by Colonel Dixon and called the "Madár Kund." No attempt has as yet been made to filter the water of the lake, which is often in a very impure state. The people on the south side of the city generally use the water of the *Jhabra*, which is a deep cleft in the rocks at the base of the Taragarh hill, and which is filled by a never-failing spring, though surface water is also conducted into it. There is a similar natural spring on the Nasirábád side of the city which was opened out by Colonel Dixon, and is known as the "diggi." The water in both these reservoirs is said by the people to possess a high specific gravity owing to the strata of lead through which it passes. There are very few good wells about the town, and there are none within the walls. What wells there are are fed by percolation from the lake.

Objects of interest: the dargáh.

The chief objects of interest are the dargáh, the *Arhai din ka masjid*, the fort of Taragarh, and the fort of Ajmer. The dargáh is an object of veneration and pilgrimage to all religions and sects. The emperor Akbar made a pilgrimage on foot to this tomb, and the baniyas of the dargáh bázár daily lay their keys on the steps of the shrine before opening their shops. Khwája Mueiyyin-ud-din-chisti, the saint known as Khwája Sahib, is said to have died in the year 1235 A. D., at the age of 97, and to have come to Ajmer at the age of 52, shortly before the invasion of India by Shahab-ud-din. Many marvels are related of him in the *Akhbár-ul-Akhyár* and other works, and it is difficult to extract the historical facts of his career from the mass of romantic legends which have gathered round his name. It was at Medinah that a voice came from the tomb of the prophet calling for Mueiyyin-ud-din, and directing him to go to Ajmer and convert the infidels. He obeyed the call, and on his arrival at Ajmer rested on the spot now known as the *Kangará musjid*, in the dargáh, where at the time the king's camels were tethered. From this he was ejected and went and took up his abode on the hill which overlooks the Anáságar, the margin of which lake he found covered with idol temples. The idolators enraged at the slaughter of kids by the Musalmans conspired to massacre them; but when

they came in sight of the Khwaja remained rooted to the spot, and though they tried to ejaculate *Rám Rám*, could only articulate *Rahîm Rahîm*. In vain did the idolators, led by the great sorcerer Ajipál, and the *deota* Shadideo, renew their attacks. They were defeated on every occasion, and finally begged forgiveness of the Khwaja, and invited him to come and take up his abode in the town. He consequently chose the site of the present dargáh. Shadideo and Ajipál became Muslims, but the Raja refused to be persuaded in spite of the miracles, and it was owing to a dream in Khorásán, in which he saw the Khwaja calling to him to come over to India and help him, that Sháháb-ud-din was induced to march into Hidustan and complete the ruin of the infidel king.

The Khwaja was twice married, and his eldest lineal descendant, called the Dewanji, is the spiritual head of the shrine. All descendants of the Khwaja enjoy great consideration throughout India. The Nizám of Haidarábád, they say, will not sit in their presence, and the Máhárajás of Jaipur, Gwalior and Jodhpur place them on a seat with themselves.

The dargáh is built on the southern side of the city adjoining the city wall which runs at the foot of the Taragarh hill. The residence of the dewan is to the east of the shrine, and west of it is a quarter of the city appropriated to the khadims or servitors of the dargáh. The first object on entering at the main gate is the *Naubat-Khana*, containing two huge drums which were presented by Akbar after the capture of Chitor, and just beyond this is a high arched gateway very tastelessly decorated with flaring colors and with stairs to the top. Here is treasured a gong, also portion of the spoils of Chitor, which is beaten 64 times in the 24 hours. To the right of this arch is a spacious courtyard where the *Mahfil* is held, and further on a large mosque built by Akbar, now partially in ruins. Proceeding onwards to the holier part of the shrine, called the *Bhîtar-ka-âstâna*, the visitor sees on the right a white marble mosque built by Shahjehan, still as perfect and fresh as on the day it was finished. On the left is the tomb of the saint with the tombs of his two wives on the north side, and the tombs of his daughter, Háfiz Jamál, and of Chimni Begum, said to have been a daughter of Shahjehan, on the south. The tomb of the Khwaja is a square-domed building, with two entrances, one closed by a pair of sandalwood doors, part of the spoils of Chitor, and the other spanned by a silver arch presented by Siwai Jai Singh of Jaipur.

From the first to the sixth day of the month of Rajab in each year a holy festival called *Urs Mela* is held at the dargáh. The festival lasts six days, for it is uncertain on what day the saint died. The proceedings consist for the most part of recitations of Persian poetry of the Sûfi school, at an assembly called the *Mahfil*. These recitations are kept up till 3 o'clock in the morning, by which time many pilgrims are in the ecstatic devotional state technically known as *Hálat*. One peculiar custom of this festival may be mentioned. There are two large chaldrons inside the dargáh enclosure, one twice the size of the other, which are known as the great and little "deg." Pilgrims to the shrine according to their ability or generosity propose to offer a deg. The smallest amount which can be given for the large deg is 80 maunds of rice, 28 maunds of ghi, 35 of sugar, and 15 of almonds and raisins, besides saffron and other spices, and the minimum cost is Rs. 1,000. The larger the proportion of spices, sugar, and fruit, the greater is the glory of the donor. Thirty-two years ago the Nazir Ilmás of Jodhpur offered a deg which cost Rs. 2,500, and its sweet savour is still redolent in the precincts of the dargáh. The

donor of the large deg, besides the actual cost of its contents, has to pay about Rs. 200 as presents to the officials of the shrine, and as offerings at the tomb. The small deg costs exactly half the large one.

When this gigantic rice-pudding is cooked it is looted boiling hot. Eight earthen pots of the mixture are first set apart for the foreign pilgrims, and it is the hereditary privilege of the people of Indurkot and of the menials of the dargáh to despoil the chaldron of the remainder of its contents. After the recitation of the Fátiha, one Indurkoti seizes a large iron ladle, and mounting the platform of the deg, ladles away vigorously. All the men who take part in this hereditary privilege are swaddled up to the eyes in cloths to avoid the effect of the scalding fluid. Each takes a ladleful of the stuff in the skirt of his coat, and not uncommonly finds the heat so overpowering that he is obliged to drop it. When the chaldron is nearly empty all the Indurkotis tumble in together and scrape it clean. There is a story that Imdád Khan, a Ressaldar of Jodhpur, wished on one occasion to make a fair and equable division to all, and partially accomplished his project; but on his return from the festival he was stricken by a bullet directed by an unseen, if not supernatural, hand and died. There is no doubt that the custom of looting the deg is very ancient, though no account of its origin can be given. It is generally counted among the miracles of the saint that no lives have ever been lost on these occasions, though burns are frequent. The rice is bought by mahajans and others, and most castes will eat it. The number of pilgrims at this festival is estimated at 20,000, but no buying or selling is done except that of pedlars' wares.

The "Arhaidin ka Jhonpra."

From an antiquarian point of view, the most interesting sight in Ajmer is the masjid in the old town, which is known as the "Arhaidin ka Jhonpra," or the shed of two and a half days. Various accounts of the origin of this name have been given; the most probable, perhaps, or at least the only one which does not rest on a supernatural basis, is that Kutb-ud-din or Altamsh on visiting Ajmer passed the temple on his way to Taragarh and enjoined that by his return in two and half days it should be fit for him to pay his devotions in. Accordingly by the appointed time it was transformed into a Muhammadan mosque. General Cunningham, in the second volume of the reports of the Archæological Survey, pages 258-263, has described this building in detail, and the following remarks are taken from General Cunningham's report:—Like the great Kutb masjid at Delhi, the Ajmer mosque was built of the spoils of many Hindú temples which were thrown down by the bigotry of the conquerors. The signs of rearrangement in the pillars are not so striking as in those of the Kutb mosque, but they are equally numerous and conclusive, and it is certain that the pillars did not belong to a Jain temple, as there are many four-armed figures sculptured on them.

The Ajmer mosque is the finest and largest specimen of the early Muhammadan mosque that now exists. It consists of a quadrangle cloistered on all four sides with a lofty screen wall of seven-pointed arches, forming a magnificent front to the western side. The side cloisters are mostly ruined, but the whole of the seven noble arches of the screen wall and the greater part of the pillared cloisters behind them are still standing. The name of Altamsh may be read on the lower belt of writing on one of the minarets which surmount the screen wall, and this is sufficient to show that the mosque must have been completed during the reign of Altamsh, or between A. D. 1211 and 1236. It is thus of the same age as the Kutb mosque at Delhi, and General Cun-

ningham is inclined to believe that the two mosques were designed by the same architect, and that even the same masons may possibly have been employed in the decoration of each. Externally the Ajmer mosque is a square of 259 feet, whereas the Delhi mosque is a square of 147½ feet only. The screen wall of the Ajmer mosque is 200 feet long, that at Delhi is 135 feet.

In the Kutb mosque the *Mazînah*, or Muazzin's tower for calling the faithful to prayer, is a distinct and separate building, known as the celebrated Kutb minár. But in the Ajmer mosque we have the earliest example of a pair of Muazzin's towers in two small minars which are placed on the top of the screen wall over the great centre arch. This arrangement was impracticable in the Delhi mosque, as the screen wall is only 8 feet thick, but in the Ajmer mosque, with its massive screen wall, 11½ feet thick, the architect found it possible to erect two small minárs, 10½ feet in diameter, for the use of the Muazzin. The tops of both of these minárs are now ruined, but enough still remains to show that they were sloping hollow towers with 24 faces or flutes alternately angular and circular, just like those of the Kutb minár. Like their great prototype also they were divided into separate stages or storeys by horizontal belts of writing.

In the masjid proper and in the cloisters there were originally 344 pillars, but as each of these represented at least two of the original pillars, the actual number of Hindú columns could not have been less than 700, which is equivalent to the spoils of from 20 to 30 temples. General Cunningham attributes the grandeur of conception and boldness of design exhibited in these two great mosques to the genius of the Islamite architect, but the gorgeous prodigality of ornament, the delicate sharpness of finish, and the laborious accuracy of workmanship which are conspicuous in the execution, he considers due to the skill of Hindú masons.

Taragarh Fort.

The hill-fort of Tárágarh, which has played so prominent a part in the history of the province, is a circumvallation of the crest of the hill which overhangs the city of Ajmer and commands it at every point. The walls of the battlements where they have not been built on the edge of an inaccessible precipice are composed of huge blocks of stone cut and squared, so as to make a dry wall of some 20 feet thick and as many high. The space within the walls is 80 acres and is much longer than broad, with an acute salient angle to the south. There are several tanks inside the fort which are filled during the rains, and generally contain water throughout the year. From 1818 to 1832 the fort was occupied by a company of Native Infantry, but on the visit of Lord William Bentinck in 1832 it was dismantled. Since 1860 it has been used as a sanatarium for the European troops at Nasirábád, and the accommodation was increased in 1873 so as to allow of the residence of 100 men. The summit is crowned by the shrine of Meerán Husain, whose history has been related in Chapter II. The shrine is endowed with three villages, the average annual revenue of which is Rs. 4,367. Immediately around the shrine are the residences of the khadims or servitors. Jubbár Khan, chamberlain in the time of Akbar, built the mosque, and the present conspicuous gateway, from which there is a magnificent view of the surrounding country, was built by Gumanji Rao Sindia.

Fort of Ajmer.

There is a massive square fortified palace built by Akbar on the north side of the city, which from 1818 to 1863 was used as the Rajputana arsenal, but has now been turned

into a tahsil and treasury. It is a prominent object in the landscape from all parts of the valley, but has no great pretensions to architectural beauty. This was the residence of Jahangir when at Ajmer. Shahjehan built a row of marble pavilions on the embankment of the Anásagár, and turned into a residence what was a pleasure garden in the time of Jahangir.

The city of Ajmer is in latitude 26° 26′ 30″, and longitude 74° 39′ 31″. It is 677 miles from Bombay and 228 from Agra.

Beawar.

The thriving town of Beawár or Náyanagar next claims notice as the chief mart of the cotton trade and the only other municipality in the district. Its position between Mewar and Marwar gives it commercial advantages. The income of the municipality in 1872 was Rs. 17,035, of which sum Rs. 15,457 were contributed by octroi. The incidence of taxation per head of population was Re. 1-12-6, while in Ajmer in the same year it was 13 annas 2 pies.

Náyanagar is the only town in Merwara, and is the creation of Colonel Dixon. Before 1835 there was only a small village of some 30 or 40 houses, close to the cantonment of Beawār, on the site of the present town. Colonel Dixon issued notifications of his intention to build a town, and in due course candidates for 40 shops appeared. The work was then commenced; the streets were marked off at right angles, the main streets having a breadth of 72 feet, and being planted on each side with trees. Mohullas were allotted to the different castes, and as the town grew and prospered, Government sanctioned the building of a town wall of stone set in mud and plastered outside, which cost Rs. 23,840, and which has lasted exceedingly well. Colonel Dixon estimated the population in 1848 at 9,000 souls, but at that time it was probably not so large. The town now contains 2,021 houses, with a population according to the census of 1872 of 9,544 souls. The houses are generally of masonry with slab roofs. There is a colony of smiths, whose ironwork is exported to Ajmer, Mewar and Marwar; and also a colony of dyers.

Kekri.

With the exception of the town of Nasirábád, which has grown up with the cantonment, there are no other towns in the district with a population above 5,000. Kekri has about 5,000. The town is 50 miles from Ajmer, and in the early years of British rule bade fair to rival Ajmer as a trading mart. It has, however, been long in a declining state. Except its position as regards native territory, the town possesses no advantages in itself; water of any kind is scarce, and sweet water can only be obtained from wells sunk in the bed of the tank adjoining the town. Kekri has a wall, and is the residence of an Extra Assistant Commissioner, whose duties, since the istimrardars of the adjoining parganas have been invested with magisterial and civil powers, have been much diminished.

Pushkar.

Pushkar is a celebrated place of pilgrimage, and the great sanctity of its lake, equalled, according to Colonel Tod, only by that of Manusarowar in Tibet, is due to the belief that here Brahmá performed the yajna, and that the Sarasvati here re-appears in five streams. The legends connected with these two beliefs may be found in the *Pushkar-Mahátmy* of the *Padma Purana*. Brahmá was perplexed as to where he should perform the sacrifice according to the Vedas, as he had no temple on earth like other deities. As he reflected the lotus fell from his hand, and he determined that where it fell there would he perform his sacrifice. The

lotus rebounding struck the earth in three places; water issued from all three, and Brahmá descending called the name of the place Pushkar, after the lotus.* Brahmá then collected all the gods, and on the 9th day of the bright half of Kátik everything was ready. Each god and rishi had his own special duty assigned to him, and Brahmá stood with a jar of amrit on his head. The sacrifice, however, could not begin until Sávitri appeared, and she refused to come without Lakshmi, Parvati and Indráni, whom Pavan had been sent to summon. On hearing of her refusal, Brahmá became enraged and said to Indra: "Search me out a girl that I may marry her and commence the sacrifice, for the jar of amrit weighs heavy on my head." Indra accordingly went, but found none except a Gujar's daughter whom he purified by passing her through the body of a cow, and then bringing her to Brahmá told what he had done. Vishnu observed: "Brahmans and cows are in reality identical; you have taken her from the womb of a cow, and this may be considered a second birth. Shiva added that as she had passed through a cow she should be called Gáyatri.† The Brahmans agreed that the sacrifice might now proceed, and Brahmá having married Gayatri and having enjoined silence on her, placed on her head the jar of amrit, and the yajna commenced.

The sacrifice, however, was soon interrupted by a naked man who appeared crying, "Atmat, Atmat!" and who, at the instigation of Shiva, threw a skull into the sacrificial ground. When it was attempted to remove the skull, two appeared in its place, and the whole ground gradually became covered with skulls, till Shiva, at Brahmá's request, finally agreed to remove them on condition that he should have a temple at Pushkar, there to be worshipped under the name of Atmateswar. Meanwhile a number of Brahmans, all ugly men, arrived from the Dakhin. As they bathed in the lake their forms changed into those of handsome men, and the ghát at which they bathed, called Surûp Ghát, is the resort of pilgrims on the 11th day of Kátik.

On the morning of the 12th day the Brahmans came to Brahmá and asked where they were to bathe. In reply he directed them to bathe in the Práchi Sarasvati, the stream which passes by the village of Hokran, and it is explained how the Sarasvati, after disappearing under ground to escape the heat of the fire which she is carrying to the sea, re-appears in five channels,‡ in the sacred soil of Pushkar; how two of these meet at Nand, 5 miles from Pushkar; and how from the junction the river, thereafter called the Luni, proceeds to the sea. The sacrifice was disturbed this day by Battu Brahman, who let loose a snake among the Brahmans. The reptile coiled itself round Bhrigu Rishi, whose son imprecated a curse against Battu that he might become a snake. Battu, going to his grandfather Brahmá, was consoled by the promise that he should be the founder of the 9th order of snakes, and was directed to go to the Nágpahár, where he should receive worship on the 5th day of the dark half of Sáwan at the place called the Nág-kund.

The sacrifice proceeded till the 15th, each day having its appointed duties; for this day the Brahmans were directed to make a circuit of the lakes and

* The holy ground extends for one *yojan* round the largest lake, called *Jyesht Pushkar*. The second lake is the *Madhya Pushkar* near the tank now called *Sudá Bai*. The third lake is the *Kanisht Pushkar*, which is now generally called Burha Pushkar. The middle lake is very small, and there are no buildings round it or round the third lake.

† The image of Gayatri may be seen in the temple of Brahma, close to that of Brahma himself.

‡ The five streams are enumerated as *Suprabhá*, which falls into Jyesht Pushkar; *Sudhá*, which falls into Madhya Pushkar; *Kánká*, which falls into Kanisht Pushkar; *Nánda*, which flows past Nand; and *Práchi*, which passes by Hokran.

to bathe in Gayakup.* Shortly after their return Sávitri appeared greatly incensed at the disregard which had been shown to her. Brahmá sought to pacify her, but to no purpose, and she went away in a rage to the hill north of the lake where is her temple.

After the yajna performed by Brahmá, Pushkar became so holy that the greatest sinner by merely bathing in it went to heaven. Heaven became inconveniently crowded, and the gods complained that no man any longer regarded them or his duty, so easy was it to get to heaven. Brahmá agreed accordingly that the *tirth* should only be on earth from the 11th day of Kátik to the full moon, and for the remainder of the year he promised to remove the tirth to the air (*antarikhsha*).† Such is the legend given in the Pushkar Mahatmya.

The legends concerning Pushkar after the yajna of Brahmá are rather confusing. The virtue of the lake is said to have been forgotten till it was re-discovered by Raja Nahar Rao Purihár of Mandor, who followed a white boar to the margin of the lake, and then dismounting to quench his thirst, found on touching the water that he was cured of a skin disease. He is accordingly said to have had the lake excavated, and to have built gháts. Pushkar after this appears to have come into the possession of Chechi Gujars, for there is a legend that some 700 years ago a large body of sannyasis came to bathe in Pushkar; they disapproved of the Gujars being in possession of the gháts, killed them all on the night of the Dewali, and turning out the Kánphatá Jogis, who had become priests of the temples, themselves left a representative at each temple.

There are five principal temples in Pushkar, those dedicated to Brahmá, Savitri, Badri Narayana, Váráha, and Siva Atmateswara. They are all of comparatively modern construction, for the old temples suffered much at the hands of the Moguls, and Aurangzeb, as elsewhere in India, enjoys the reputation of having destroyed all the temples. A masjid which is still kept up was built by him on the site of a temple to Kesho Rae. The temple of Brahmá was built by Gokul-Párak, an Oswál Mahájan of Gwalior, and is the only temple dedicated to Brahmá in India. The attendants at the temple are Puri Gusáens. The temple of Savitri is built on the north of the lake, and was constructed by the purohit of Ajit Singh of Márwár. The temple to Badri Narayana was re-built by the Thakur of Kharwa some 70 years ago. That of Váráha, or the boar, was demolished by Jahangir, and the present temple was built by Bakht Singh of Jodhpur. Goma Rao, Subadar of the Mahrattas, re-built the temple of Siva Atmateswara.

The town is picturesquely situated on the lake with hills on three sides; on the fourth side, the sands, drifted from the plains of Marwar, have formed a complete bar to the waters of the lake, which has no outlet though the filtration through the sand-hills is considerable. Bathing gháts have been constructed nearly round the lake, and most of the princely and wealthy families of Rajputána have houses round the margin. The principal ones are those built by Raja Man of Jaipur, Ahelya Báe, the queen of Holkar, Jawáhar Mal of Bhartpur, and Raja Bijay Singh of Márwár. According to ancient charters no living thing is allowed to be put to death within the limits of Pushkar.

* It is the duty of pilgrims on the 15th day of Katik to perform the circuit (*Parikrama*) of the lakes and to bathe in Gayakup, the tank now known by the name of Suda Bai. The virtues of the *tirth* of Gaya are said to reside in this place, whence the name.

† The *tirth* can be made to descend by the recitation of a *mantra* commencing "Apo hishta mayobhuvas," "Ye waters are the source of all good things." For Sudras the recitation of the eight-syllabled mantra "om namo Narayanaya" is sufficient.

A short time ago an English Officer fired a rifle at an alligator in the lake; the whole population immediately became much excited, petitions were poured in, and it was with difficulty that the Brahmans could be pacified. The uproar was probably owing as much to jealousy of their invaded privileges as to any feeling connected with the sanctity of animal life; but the latter feeling is not confined to the Brahmans at Pushkar, and all the mercantile classes of the district, being of the Jain persuasion, are exceedingly tender of life. In the municipalities of Ajmer and Beáwar it is necessary, for sanitary reasons, to keep down the multitude of dogs which swarm in every Indian town, but none are allowed to be killed. The mahajans in both towns subscribe and keep up a staff of sweepers to catch the dogs, and a "Dharm sala," a place where vagrant dogs are imprisoned and fed till an opportunity arises for transporting them by batches into foreign States. As a matter of fact, the dogs generally succeed in returning to their native town in the rear of the cart on which they have been expatriated, and the process recommences *de novo.*

The population of Pushkar is about 3,750, and consists almost entirely of Brahmans; of these there are two divisions—those of the Bara Bás and those of the Chhota Bás, and these two have been perpetually at variance. The Brahmans of the Bara Bás are undoubtedly the older inhabitants, and they have held the lands of Pushkar in jágir since long before the Mogul Empire. They say they are descended from Parásar, the father of the Veda Vyása, and that, like the Mathura Cháubes, their names were omitted when the list of the ten Brahmanical tribes was drawn up. They trace their descent, however, through one Bhopat, and the general belief is that this Bhopat was a Mer. Brahmans will not eat with these men, who are found only in Pushkar and in a few of the neighbouring towns of Márwàr. They are generally called "*Bhojak*" in the papers which have been given by the Rajas on the appointment of Purohits, and they intermarry with *Sevaks*, the Brahman attendants at Jain temples.

The Brahmans of the Chhota Bás cannot say when they first came to Pushkar, but there is a charter of Jahangir extant providing that, of the offerings to the Brahmans, two-thirds should be allotted to the Bara Bás and one-third to the Chhota Bás, and this is still the rule of division. These last Brahmans are divided into four classes, Gaur, Sunádh, Gujrati and Raj Purohit, and are the *Purohits* of the Rajas of Jaipur, Bikanir, Bhartpur and Dholpur. There is a story that Siwai Jay Singh came to bathe in the lake, and gave his clothes to the *Purohit*, a Brahman of the Bara Bás. He was afterwards surprised to see his clothes worn by a *Sevak* in a procession at a Jain funeral at Jaipur. On enquiry he found that the *Sevak* was a son-in-law of the *Purohit*, and he then took away the office from the Brahmans of the Bara Bás and conferred it on those of the Chhota Bás.

The fair at Pushkar takes place in October or November, and like other religious fairs is used as an opportunity for trade. It is attended by about 100,000 pilgrims, who bathe in the sacred lake. In 1872 the quantity of merchandise and the number of animals brought for sale was below the average—there were about 700 horses, 1,850 camels and 1,200 bullocks. The horses are chiefly Márwári and Katiawar, and the native cavalry regiments serving in Rajputána generally send parties to purchase remounts.

Other towns.

The remaining towns in the district may be more briefly dismissed. Bhinai, Masuda, Sáwar, Baghera and Pisangan are the chief towns of their respective Thakurs. There is an old Jain temple at Pisangan which derives its name from its

being situated near the Priyasangama or junction of the Sarbawati and Sagarmati streams. Khurwa is celebrated for its tank. Deolia, Bandanwara and Gobindgarh have each a population of about 3,000. Among the khálsa villages Rámsar boasts of a large taláo from which it derives its name. Sánagar is famous as the seat of the former power of the Puár Rajputs who were dispossessed by the Gors, and whose representative is now Thakur of Rapásar in Bikanir. Rájgarh was held by the Gor Rajputs before the ascendancy of the Ráhtors, and was given in jagir in 1874 to the descendant of its original rulers.

CHAPTER IX.

EDUCATION AND INSTITUTIONS.

As regards public instruction, the province is in a very backward state. There is no literary class in Ajmer, and the agricultural classes are quite apathetic on the subject. Out of a total number of 1,143 headmen of villages appointed at the recent settlement, only 54 can write their names.

Ajmer College.

With the exception of a monthly subsidy of Rs. 300, which was given to an English Missionary who had established a school at Ajmer, no attempt was made by Government to provide for the education of the people till the year 1851, when a school was opened at Ajmer. The school was affiliated to the Calcutta University in 1861, and since that time 37 pupils have passed the Entrance Examination, and 8 of this number the First Arts Examination. In 1868 the school was raised to the position of a College, but with a staff of teachers limited to the requirements of the First Arts Examination of the Calcutta University.

The College at Ajmer is a commodious building, situated about a mile from the city. The present staff consists of a principal, a head-master, a teacher of mathematics, an assistant teacher of mathematics, and 17 assistant masters; the principal, the head-master, and the teacher of mathematics are Englishmen. The number of pupils on the rolls at the close of 1872 was 235, of whom 181 were Hindus and 54 Muhammadans. Of these 90 studied English and Urdu; 38 studied English, Urdu, Persian and Arabic; and 107 studied English with Hindi and Sanscrit. The total income of the school was Rs. 32,708, including a Government grant of Rs. 27,921, and the expenditure was Rs. 32,063.

Attached to the College is a boarding-house for the accommodation of boys from the village schools who have obtained scholarships, and 43 boys resided here in 1872.

Elementary schools.

There are 18 elementary schools supported by Government in Ajmer, and 11 in Merwara. The former are attended by 671 pupils, the latter by 236, giving a total of 932 including 25 pupils attending the College with scholarships. Of this number 910 are Hindus, and only 22 Muhammadans; of the Hindus 412 belong to the shop-keeper class, 131 are classed as agriculturalists, and 94 as artizans and labourers. The total cost of these schools during the year amounted to Rs. 13,244, of which Rs. 12,778 was a Government grant. The average daily attendance was only 688.

No arrangements were made at Colonel Dixon's settlement in 1850 for the levy of a school cess; but shortly after the announcement of the assessment, 75 schools were established in Ajmer-Merwara, and Colonel Dixon possessed sufficient influence to induce the people to defray a large portion of their cost. The number was subsequently reduced to 57, and the contributions were continued as long as Colonel Dixon lived. After his death, however, the clamours of the people against the cess became so violent, that Government authorized the cessation of the contribution, and all schools except those supported by Government were closed. The intensity of the unpopularity of

the cess may be gathered from the fact that when the sister-in-law of the Bhinai Rajá performed sati in 1857, the last request of the Brahmans who surrounded the pile was that she might use her influence for the abolition of the cess for village schools.

On this subject the labours of the Rajputana branch of the United Presbyterian Mission deserve notice. The Mission, whose head quarters are at Edinburgh, collects between £30,000 and £40,000 a year for foreign missions alone, and has six stations in Rajputana. The first, Beáwar, was founded in A.D. 1860 by the Rev. Mr. Shoolbred. Nasirábád was founded the following year. The Ajmer station was established in 1862, that of Todgarh in 1863. Deoli received a Missionary in 1871 and Jaipur in 1872. The whole cost of the schools established by the Mission is borne by the Mission Board, and grants-in-aid, though offered, have been refused. The Mission has established 4 Anglo-Vernacular schools; one at Ajmer, one at Beáwar, one at Nasirábád, and one at Deoli, besides 52 Vernacular boys' schools and 6 Vernacular girls' schools: 2,142 boys and 290 girls are taught in these schools, total 2,432, and the average attendance in 1872 was 1,975. The Mission has also established four orphanages in Beáwar, Ajmer, Nasirábád and Todgarh, in which 371 orphans of both sexes are fed, clothed and educated. All of these children have been adopted by friends of the Mission at home, who pay an annual sum for their support. This sum is supplemented by a Government grant of Rs. 2 per mensem for each child. Most of the children were left orphans during the disastrous famine of 1869-70, and the question as to what shall be done with so many boys and girls now rapidly developing into men and women has become a most important one. The boys are, as a rule, taught useful trades, and the hamlet of Asapura near Nasirábád and another near Ajmer have been founded on land purchased by the Mission with a view of opening a career of agriculture to the young community. It may be mentioned that a peculiar feature of this Mission is the medical agency, which has done a large amount of good, and which is very popular. There are four thoroughly qualified practitioners at Ajmer, Nasirábád, Beáwar, and Jaipur, who superintend dispensaries, where medicine and advice is given gratis.

The following statement shows in a synoptical form the statistics of the schools above mentioned :—

Class of School.	Number of Schools.	Number of pupils.	Government grant.	Income in 1872.	Expenditure in 1872.	Average daily attendance.	Remarks.
			Rs	Rs.	Rs		
Ajmer College	1	235	27,921	32,708	32,063	211·6	
Elementary Schools	29	932	12,778	14,054	13,244	688 89	
Mission Schools.							
Anglo-Vernacular	4	2,142	...	...	...	1,975	The cost of the Mission Schools is not known.
Elementary, Boys	52						
Elementary, Girls	6	290	.	...	...		
Total ...	92	3,599	40,699	46,762	45,307	...	

Literature and the Press.

There is no indigenous literary class, nor was there any printing press in Ajmer till 1871, when a native gentleman from the Punjab established one. From this press the

Rajputána Official Gazette issues in triglot form, English, Hindi, and Urdu, and the publisher is allowed to add a supplement, which is an ordinary newspaper.

Mayo College.

In the latter part of the year 1870 the late Earl of Mayo visited Rajputána, and in a durbar held at Ajmer suggested to the Princes and Chiefs there present that a College should be established at Ajmer where the future rulers and nobles of Rajputana might receive such an education as would fit them for their high position and important duties.

It seemed to the Viceroy that what was required by a young Rajput nobleman was moral and physical training, as much, or more, than a knowledge of books. He consequently proposed that a purely aristocratic College should be established at the joint expense of Government and its feudatories, and invited subscriptions from the Chiefs. They responded by promises of sums amounting to nearly six lakhs. The interest on this sum, added to a fixed annual subsidy from the Government of India, forms the income of the College, to be devoted to the salaries of the educational and subordinate staff, and the maintenance of the grounds. With regard to the buildings it was arranged that the College itself, with residences for the Principal and Head-Master, should be provided by Government, and that each State should build boarding-houses for the accommodation of its own pupils within the College precincts, the residence for the Ajmer boys being built at the expense of the British Government.

A space of about 150 acres, including the site of the old Ajmer Residency, was taken up at the end of 1871 for the College grounds. But at this point operations languished for some time owing to indecision on the subject of a design for the main building which was intended to be of a highly ornamental character. Active operations were, however, commenced on the subsidiary buildings towards the close of 1873. Boarding-houses for Ajmer, Oodeypur, Jodhpur, Jaipur (12 pupils each), Bhartpur and Bikanir (2 pupils each), are already finished, as well as houses for the Principal and Head-Master. Houses for boys from Alwar and Tonk will complete the list. All the houses, with the exception of the Jaipur residence built by the Government of that State outside, but immediately adjoining, the precincts of the College, have been constructed by the Department of Public Works. The designs for all are in the Hindu-Saracenic style, and stone masonry of a high class has alone been used in their construction.

Under the most favourable circumstances, the main College building cannot be finished until 1878. But the opening of the College will not be delayed till its completion. The first Principal is Major St. John, Royal Engineers.

Dispensaries.

Ajmer-Merwara contains seven dispensaries: the sadr dispensary at Ajmer and the dispensaries at Kekri, Masuda, Pisangan, and Rámsar being under the charge of the Civil Surgeon. The other dispensaries are at Beáwar and Todgarh, and are under the charge of the Assistant Surgeon at Beáwar, who is a native of Bengal. The income of the dispensaries during the year 1872 was Rs. 4,985, of which Rs. 2,512 was an imperial charge. The expenditure was Rs. 4,368, of which Rs. 3,542 was the cost of establishment. The number of in-patients was 356, of out-patients 14,656. In. 1859 the revenue of the dispensaries was Rs. 1,751, of which 1,460 was a Government grant. The number of patients was 119 in-door, and 5,158 out-door. The great want of the district

in respect of the dispensaries is that of competent native doctors, and it has been proposed to establish a medical school at Ajmer, as it has been found that foreigners from Bengal Proper do not make these institutions popular with the people. It may be added that a small enclosure adjoining the Ajmer dispensary has been set apart for lunatics, but there is no lunatic asylum in the province.

Poor-houses.

In this place may be given an account of the institution attached to the Durgah Khwaja Sahib, which is known as the "Langar Khána," and is the only institution resembling a poor-house in the district. The custom of giving a daily dole is as ancient as the shrine itself, and is alluded to in all the old grants. Two maunds of barley are daily cooked in a chaldron with salt and distributed at daybreak to all who come. The average daily attendance is about 400. No inquiry is made as to recipients. Besides the 730 maunds of grain which are thus yearly consumed, 604 maunds are annually distributed to infirm women, widows and other deserving persons at their own houses. The whole charity is in charge of two darogas who receive pay from the funds of the institution. The cook, water-carrier, and other servants are paid in grain. In times of scarcity a second dole is issued in the evening. The normal cost of the charity is about Rs. 3,000 per annum, of which amount Rs. 666, a large percentage, is the cost of supervision.

CHAPTER X.

CIVIL, CRIMINAL, POLICE, AND JAIL STATISTICS.

THE following statement shows the number of Courts in Ajmer-Merwara at different periods :—

Statement showing number of Courts and of covenanted officers in the Ajmer-Merwara district.

	1823-24.	1850-51.	1860-61.	1872-73.
Number of Magisterial Courts	3	5	5	7
" Civil Courts including Revenue Courts ...	3	5	6	11
" Covenanted Officers at work throughout the year ...	3	3	3	5

In the year 1823-24, when Merwara came under British management, the civil and criminal and revenue administrations were placed in the hands of one officer, Captain Hall, and civil and criminal cases were decided by panchayet. At this time in Ajmer there was a Superintendent who was also Political Agent for Jodhpur, Jesulmir, and Kishangarh, and an Assistant who did the mass of the criminal work. The civil work was done by a Sadr Amin, the heavy cases being taken up by the Superintendent. In 1850-51 Colonel Dixon was Superintendent of both districts with civil and criminal powers, and had an Assistant in Merwara and another in Ajmer. Besides these covenanted officers there were two Sadr Amins in Ajmer, who did both civil and criminal work. In 1860-61 a Deputy Collector had been added to the above staff, and by the Ajmer Courts Regulation dated 8th March 1872, published under section 1 of the Statute 33 Vic., Chapter 3, the whole judicial system was reorganized. By this Regulation there were eight grades of Courts established in Ajmer-Merwara—(1) the Court of the Tahsildar; (2) the Court of the Assistant Commissioner with ordinary powers; (3) the Court of the Assistant Commissioner with full powers; (4) the Court of the Cantonment Magistrate of Nasirábád; (5) the Court of the Judicial Assistant Commissioner; (6) the Court of the Deputy Commissioner; (7) the Court of the Commissioner; (8), the Court of the Chief Commissioner. Each of these Courts have ordinarily both civil and criminal jurisdiction. It was provided that if a Court of first appeal confirms a decision of a Court of first instance on a matter of fact, such decision shall be final. In the year 1872-73 there were seven Magisterial Courts. The Commissioner exercises the powers of a Sessions Judge, and the Chief Commissioner those of a High Court. In the same year there were 11 Civil Courts exclusive of the Court of the Chief Commissioner. The Deputy Commissioner has been invested with the powers described in Section 445A of the Code of Criminal Procedure, and hears appeals from the decisions of officers exercising the powers of a Subordinate Magistrate. He is invested with the powers of a Civil Court in all suits whatever be the value or amount of the subject-matter, and with power to hear appeals from decisions of any Civil Court of the first four grades. The aggregate value of suits in 1872-73 was Rs. 4,26,798, being an average of Rs. 75. The Civil Courts do not sit during the months of August and September.

In Merwara, till the introduction of Act VIII of 1859, all civil cases were decided by panchayet. In Ajmer a custom obtained from 1818 to 1843 for the Superintendent to "countersign all agreements presented by all classes of people desirous of entering into pecuniary engagements with mahajans or others. The contracting parties either in person or by vakil appeared before the signing authority to vouch to the correctness of the document. The purport of the writing, whether giving a whole estate in mortgage or pledging property to a smaller extent, was not noticed. It was considered sufficient that the parties concerned verbally certified to the correctness of the instrument. The paper thus signed was considered, on a parity of circumstance, with a decree of Court, and as such it has been acted on to the present day. The production of the "dast-khatti ikrar-nama," with the request on the part of the plaintiff that the engagement be carried through, has met with a prompt compliance. Upon a requisition on plain paper, the same process has issued as if the case had been established in the Civil Court after the payment of all legal expenses. In this manner has a large portion of the Ajmer territory become impledged to the monied interests. On the calls of the tahsildar on the istimrardars becoming pressing, the agent, with the friendly money-lender, appeared before authority, when the proceeds arising from some of the villages for a term of years were signed away to the money-lender." Such is Colonel Dixon's account of the custom which he was the first to discontinue. In lieu of it a system similar to that prevailing in the Regulation Provinces prior to the passing of the Code of Civil Procedure was established. On receiving the plaint a notice was issued to the defendant directing his attendance by vakil or in person within 15 days. Should he not have attended within that term, proclamation was made that if he should not answer within another term of 15 days, the case would be decided *exparte*. "Should he file his answer, the reply and replication are called for, the issues to be tried are then determined, and a period of six weeks is allowed to the plaintiff to produce his proof. Thus it may happen that three months have elapsed before the case is ready for trial. After this there is often most unnecessary delay in deciding the points at issue; one party applies for the postponement of the trial, or for more time, then the opposite party follows suit. The papers are often absurdly lengthy, and filled with nice arguments on points quite immaterial to the real issue." Such is the description of Major Lloyd writing in 1860.

The accompanying statement shows the strength of the regular and municipal police and of the village watch in the district in the year 1871. Police stations are divided into 1st class, 2nd class, and outposts. In Ajmer there are six first class stations, six second class, and nine outposts. In Merwara there are three first class stations, two second class, and seven out-posts; total nine first class, eight second class, and sixteen outposts. One of the chief difficulties with which the police of the district have to contend is dacoities by large bodies of mounted men, and there is reason to believe that gangs often pass through British territory, especially the narrow strip of Merwara, in going to or returning from the scene of their dacoities.

There is now only one jail in the district, that of Beāwar having been recently closed. Till the year 1860 the Ajmer jail was in an old native building near the city, and owing to the unhealthiness of the site the mortality was very great. In 1854 out of 188 prisoners 12 died; in 1855, 18 out of 166; in 1856, 20 out of 122; in 1857, 25 out of 138. In 1859 the daily average of prisoners was 169, and the mortality amounted to 34, or 20 per

cent. A new jail was commenced in 1858 on one of the healthiest sites in Ajmer, and the mortality is now reduced to under 1 per cent. Before the new jail was built, no in-door work was done by the prisoners. No regular statistics of the Ajmer jail are procurable before the year 1864-65, when it was placed under the Inspector General of Prisons. The following statement shows the comparative statistics of the jail for the years 1864-65 and 1870-71 :—

Statistics of the Ajmer Jail.

	1864-65	1870-71.
Average number of prisoners during the year	251¼	335¼
Total number of prisoners admitted during the year	638	797
Total number discharged during the year	620	787
Average number sick in hospital	10 75	21 16
Total number of deaths during the year	5	11
Ratio of deaths per cent to total population	78	1 38
	Rs A. P	Rs A. P.
Total cost per prisoner for rations	30 6 11½	29 2 2¼
Do. do clothing	4 8 1¾	2 11 10¼
Do do jail establishment including fixed establishment, police and extra guards	21 2 6	20 2 9
Total cost per prisoner for hospital charges	1 9 8	2 4 5
Do do contingencies	2 10 8	4 2 2
Total cost per prisoner including all charges	65 1 0½	58 7 5
Total value of jail manufactures	995 6 6	1,851 15 0
Average amount earned by each prisoner employed on manufactures	15 6 11	19 5 0

CHAPTER XI.

MILITARY.

THERE are three military stations in the district—Nasirábád, Deoli, and Ajmer; the two latter being garrisoned by local corps. The cantonment of Nasirábád is situated on a bleak bare plain which slopes eastwards from the furthest range of the Aravali Hills in this direction. The drainage is good, but there is a great lack of sweet water. All the wells in the cantonment are brackish, and many are quite bitter. Drinking water for the troops has to be carried a distance of about 3 miles. Many schemes have been proposed for supplying the cantonment with water by forming a tank-embankment in the nearest range of hills, and one of these, by which water will be brought a distance of 5 miles from a village called Danta, will probably before long be carried out.

The lines of Nasirábád were laid out in 1818 by Sir David Ochterlony, who early in the year 1818 had marched into Rajputána with a force of 8 regiments of infantry, one of cavalry, and a proportionate amount of artillery, with a view of effecting the dispossession of Amir Khan's forces, and confirming the newly-formed and renewed treaties of alliance and protection with the States of Rajputana. Two accounts are given of the origin of the name. According to one it was after a Fakir, Nasir Shah, whom the General found living in the place. According to the other, the name is derived from the title of Nasir-ud-daula which Shah Alam conferred on Sir David Ochterlony for his defence of Delhi against Holkar in 1804. The cantonment is laid out in a continuous stretch of over a mile in length, the lines of the troops being to the windward of the officers' bungalows, to the leeward of which is a large irregularly built open town with about 18,000 inhabitants. The garrison consists of a battery of Royal Artillery, a regiment of European Infantry short of a detachment left at Nimach, a regiment of Bombay Infantry, and a squadron of Bombay Cavalry from the regiment at Nimach. It is commanded by a Brigadier-General with the usual staff, but forms part of the Mhow Division of the Bombay Army, and is generally visited once a year by the Major General of the Division. Though Ajmer has always belonged to the Bengal Presidency and has always been administered by Bengal Officers, Nasirabad is under the Commander-in-Chief of Bombay and is garrisoned by Bombay troops.

The cantonment is administered by a Cantonment Committee under Act XXII of 1864, a Bengal Act, and the Cantonment Magistrate exercises civil and criminal jurisdiction within 4 miles radius of the cantonment. Nasirabad possesses a Chaplain of the Church of England appointed by the Bishop of Bombay, and a Roman Catholic Chaplain. With the exception of the United Presbyterian Missionaries, there are no other ecclesiastics in the district, the chaplain at Nasirábád being supposed to minister to the spiritual requirements of the European inhabitants of Taragarh, Jaipur, Beawar and Deoli. Extracts from the registers of births, deaths and marriages in Ajmer are forwarded to the Registrar of the Bombay diocese; but the Administrator General of Bengal takes charge of the estates of persons dying intestate.

Deoli

The cantonment of Deoli is about 70 miles from Ajmer in the midst of native territory, but the cantonment itself is considered part of the Ajmer District. It is garrisoned by an Irregular Cavalry Regiment from the Bengal Presidency, and a local corps called the Deoli Irregular Force. This latter consists of both cavalry and infantry, the cavalry being mostly Sikhs, while the infantry are Meenas, a predatory tribe who have been enlisted as soldiers with a view of weaning them from unlawful pursuits. The Commandant of the force has been gazetted as Cantonment Magistrate, and disposes of the few magisterial cases which arise here from time to time.

Merwara Battalion.

The Merwara Battalion, whose head-quarters were removed from Beawar to Ajmer in 1871, demands a more extended notice, as it was largely instrumental in the pacification and civilization of Merwara; and the resolution of the Governor General in Council dated 20th June 1822, which directed the formation of a local corps in Merwara, yields to none in importance among the measures adopted to reclaim the Mers from their predatory habits*. The nucleus of the regiment then raised was composed of drafts from the Rampura local battalion, which in its turn had been formed from the remnants of the army of the notorious Amir Khan. The total strength of the new battalion was fixed at 680 of all ranks, divided into 8 companies. Vacancies for 340 Mers as sepoys were reserved, and a certain proportion of the commissioned and non-commissioned posts were set apart for those Mers who should soonest qualify themselves to hold them. The corps was cantoned near the old town of Beawar, about 30 miles south-west of Ajmer, then in the midst of a waste and uncultivated tract of country. At first there was considerable difficulty in obtaining recruits, but 100 Mers of all ages from 50 to 14 years were induced to enlist by a largess of five rupees and the favourable influence of a general feast. Not only was it difficult to enlist men, but it was still more difficult to retain them after they had enlisted. Many returned to their villages being unable to brook the restraints of military service. The regiment, however, soon found no difficulty in attracting men to its standards: some of the most smart and deserving recruits were rapidly promoted, the first feeling of mistrust soon gave way to one of attachment to the service, and while the battalion gained in popularity, it also attained a creditable standard of efficiency from a military point of view.

During the early years of the existence of the battalion many Mer sepoys used to take their discharge on the completion of three years' service, by which time they had generally managed to save sufficient money to purchase a pair of bullocks. They then returned to their villages and took to agriculture. In this way the number of those who in the new regiment had learnt what duty was, and who had acquired habits of discipline, obedience, cleanliness and good faith was sufficiently great to influence the inhabitants of Merwara in the direction of industry and order. In 1835 a system of agricultural advances was established, and from that date discharges, though still numerous, were much less frequent. In 1823 the cantonments were moved 4 miles south adjacent to what was subsequently the site of the town of Nayanagar.

In 1825 the battalion was augmented by the addition of ten men per company, thus raising its strength to 760 of all ranks. The immediate cause

* The following account of the regiment has been taken chiefly from Colonel Dixon's "Sketch of Merwara."

of augmentation was severe detachment duty on the out-posts in the Merwara hills. This did not, however, prevent two companies being detached to Ajmer in 1832,—one as the escort of the Agent Governor General, the other as a city guard. In 1838, however, this quota was reduced by half on account of the excessive strain exercised on the corps.

It was not till the year 1839 that the battalion saw any active service, but in that year it was found necessary to despatch a force composed of the Merwara battalion and the Jodhpur legion against several outlawed Thakurs of Márwár, who, under the leadership of one Chiman Singh Champáwat, had for several years devoted themselves to pillage and highway robbery, and whom the Maharaja of Jodhpur was unable to subdue. The outlaws had established their head-quarters in the wild country near the town of Kot in Merwara at the entrance of the Diwer pass. The two regiments under the command of Captain Dixon moved on the enemy from different directions, and after a sharp struggle succeeded in completely dislodging the outlaws and breaking up the band, many of whom were killed, with their leader Chiman Singh, in the action. The loss of the regiments was only 8 men killed and wounded, and the thanks of the Governor General were accorded to Captain Dixon, while the conduct of the battalion met with high commendation. In the autumn of the same year the services of the regiment were again put into requisition for the expedition against Jodhpur, but as Maharaja Man Singh submitted to all demands, no hostilities occurred and the force was marched back to its quarters at Beāwar. With this event ends all that need be said of the Merwara local battalion till the mutiny of 1857.

The troops in Nasirábád mutinied on the 28th May 1857. Early notice having been conveyed to Colonel Dixon, commanding the battalion at Beāwar, he immediately ordered a company to move on Ajmer. By a forced march of 33 miles during the night, Lieutenant W. Carnell, commanding the detachment, was enabled to occupy the magazine at Ajmer before information of the occurrences at Nasirábád had reached the company of the 15th Native Infantry then garrisoning the magazine. It consequently permitted itself to be relieved and marched to Nasirabad, and by this prompt measure the safety of Ajmer was secured. The detachment was subsequently strengthened by further reinforcements from Beāwar. During the course of the mutiny a detachment of the battalion was employed with the Rajputána field force under Major General Sir G. St. Patrick Lawrence and moved against the mutineers of the Jodhpur legion, who had established themselves in the walled town of Ahwa in Márwár. For its services and for the unshaken fidelity and loyalty displayed by the corps, all men serving with the battalion on the 1st July 1857 were rewarded with the grant of the pay and privileges as regards pension of soldiers of the line.

In December 1857 the Government of India authorized the formation of a second Mer regiment under the command of Lieutenant W. Carnell to be stationed at Ajmer. On its formation the Merwara local battalion was reduced by two companies, which were drafted into the new regiment. The strength of the united corps was 1,500 men, but the new battalion enjoyed but a short existence. In 1861 financial reasons rendered its reduction necessary, and in October of that year it was amalgamated with the old Merwara local battalion which was then raised to the strength of 1,000 of all ranks. Invaliding, the offer of gratuities and discharges, relieved Government of all supernumeraries, and the new regiment, under the designation of the Merwara Police Battalion, was placed under the Inspector General of Police of the North-

Western Provinces. By this measure the battalion, with the exception of the men on whom special privileges had been conferred as a reward for loyalty during the mutiny, was deprived of the advantages in respect of pay and pension which were afterwards conferred on the other local military corps of Rajputana, and the men were consequently discontented, while the regiment was practically useless for purposes of police. These, among other cogent reasons, induced Lord Mayo, after his visit to Ajmer in 1870, to reorganize the battalion into a purely military corps. Accordingly, by the resolution in Council dated 20th November 1870, the numbers were reduced to a total strength of 712 of all ranks divided into 8 companies. The pay of the men was raised from Rs 5-8 to Rs. 7 a month, and they were granted the same privileges as regards pension and allowances as the other local infantry corps in Rajputána. At the same time the head-quarters were transferred from Beāwar to Ajmer.

There are no regulations fixing the proportions of the castes to be enlisted, but the variations are slight and the tendency is towards reduction of the foreign element. The present composition of the force, consisting of 710 men, is as follows: Mers 351, Merats 232, Muhammadans, chiefly belonging to the Ajmer district; 32, Brahmans 19, Rajputs 19, Jats 6, Gujars 3, other castes 48, chiefly from Rajputána, though a few come from Oudh and Benares. In Colonel Dixon's "Sketch of Merwara" the constitution of the corps about the year 1848 is given as 299 Purabis, men from the North-Western Provinces, or of other castes than Mers, and 461 Mers and Merats; total 760. It will thus be seen that the corps is more local now than in 1848. The regiment has recently been armed with the enfield rifle. When there is a promise of an abundant harvest, recruits are scarce, but when distress threatens Merwara, candidates flock for enlistment. Apart, therefore, from the political advantages of a regiment which has no sympathies in common with Rajputs, there is reason to believe that the existence of the regiment is a real boon to the district of Merwara, affording employment to many who would otherwise be without a livelihood, and by means of the savings which are annually accumulated contributing to the wealth of the people. The regiment, however, has ceased to be what it was in former days—a school through which the greater part of the youth of the country passed; and more specially since the removal of the head-quarters to Ajmer, its influence on what may be called the home aspects of the corps has been much diminished. While the battalion was at Beāwar the soldiers who enlisted for the most part from the villages immediately adjacent were allowed to go after parade in the morning to their homes; they worked all day in their fields, and were back to cantonments by night. Leave was often applied for by those who lived at a greater distance, and freely granted. The men, therefore, continued practically to form a part of the agricultural population: they met their relations frequently and their pay went often to the common stock.

Soldiering has now become a profession. Men who enlist do so for their life-time and only take their discharge when invalided or entitled to their full pension. After their term of service is over they invariably settle down on their ancestral land, and have probably saved enough to dig a well for its improvement. Here they spend the remainder of their days, and have generally considerable influence in the villages, especially those who had attained to the rank of subadar or jemadar in the battalion.

CHAPTER XII.

MEDICAL AND METEOROLOGICAL.

Rain-fall.

A STATEMENT is appended showing the rain-fall measured at the stations of Ajmer, Beawar and Todgurh, from the year 1860. Since 1863, the rain guage at Ajmer has been placed in charge of the Meteorological Department, which is superintended by the Civil Surgeon. The registers of Beáwar and Todgarh are in charge of the tehsildars.

YEAR.	AJMER.		BEAWAR.		TODGARH.		REMARKS.
	Inches.	cents.	Inches.	cents.	Inches.	cents.	
1860 ...	10	77	6	69	13	36	Scarcity.
1861 ...	25	50	19	40	13	60	
1862 ...	43	40	42	70	23	18	
1863 ...	27	34	22	90	21	6	
1864 ...	17	64	20	70	21	8	
1865 ...	16	47	19	30	26	9	
1866 ...	26	16	14	60	24	0	20 inches in August.
1867 ...	27	27	16	90	31	7	14 inches in August.
1868 ...	9	28	5	50	8	3	Famine.
1869 ...	23	92	17	60	21	4	15 inches in September.
1870 ...	16	97	13	0	11	90	
1871 ...	21	70	23	50	10	60	
1872 ...	32	0	20	50	30	30	
1873 ...	21	27	29	80	26	10	
Average ...	22	73	18	79	20	10	

This table, which is not, perhaps, quite reliable, gives an idea of the precariousness and partiality of the rain-fall. The province is on the border of what may fairly be called the "arid zone," and is the debateable land between the north-eastern and south-western monsoons, and beyond the full influence of either. The south-west monsoon sweeps up the Narbada valley from Bombay, and crossing the table-land at Nimach gives copious supplies to Malwa, Jhalawar, and Kota, and the countries which lie in the course of the Chambal river. The clouds which strike Kathiawar and Cutchh are deprived of a great deal of their moisture by the influence of the hills in those countries, and the greater part of the remainder is deposited on Abu and the higher slopes of the Aravali, leaving but little for Merwara, where the hills are lower, and still less for Ajmer. It is only when this monsoon is in considerable force that Merwara gets a plentiful supply from it, and it is only the heaviest storms which get as far as Jodhpur, where the average rain-fall does not exceed 4 or 5 inches, while beyond this is the rainless land of Sinde. The north-eastern monsoon sweeps up the valley of the Ganges from the Bay of Bengal and waters the northern part of Rajputána, but hardly penetrates further west than the longitude of Ajmer. On the conflicting strength of these two monsoons the rain-fall of the district depends.

The prevailing wind during the rainy season is a south-westerly one, but there is but little rain which comes from this direction. The south-west monsoon is exhausted before it reaches even Merwara, and if this monsoon is in the ascendant, the weather will be cloudy and there will be light and partial showers, but no heavy rain. When the wind veers round to the west, as it often does, there will be no rain. It is from the north-east that Ajmer, Beāwar and Todgarh obtain their heaviest rain-falls, though the south-western monsoon has naturally more effect at Todgarh than at Ajmer. The central portions of the province often receive heavy falls from the north-west, the north-east monsoon being apparently diverted from its course by the winds from the desert. The direction of the wind is most changeable and the rain-fall is exceedingly partial.

Not only, however, is the rain-fall most precarious and partial, varying in total amount very much from year to year and from place to place, and falling with fury upon one side of a hill while the other side is perfectly dry, but it is most irregularly distributed over the rainy season, and most uncertain as to the intensity of the fall. This last question is a most important one with reference to the filling of the reservoirs. If the rain fall in light showers, even though it be on the whole an average fall, the soil will absorb it, the nullahs will not run, and the tanks will remain empty. If the fall is sudden and heavy, and at the same time general within the catchment area of a tank, the chances are that the embankment will be damaged. The best rainy season is one which includes a fall of 3 or 4 inches in the 24 hours in June, and a similar fall in September with intermediate showers. Then the tanks fill and are replenished for the rabi harvest, and the kharif crop is not drowned with excessive rain.

These peculiarities may be illustrated from the history of the years for which the rain-fall has been given. The years immediately before 1860 were years of heavy rain, averaging in Ajmer over 30 inches, but the rainy season of 1860 was a very bad one. What rain there was fell in showers insufficient to fill the tanks, and there was no rain in September. The kharif harvest failed, and but that Márwár had fortunately good rains and furnished supplies of both grain and grass, the scarcity which ensued would have amounted to a famine. The north-east monsoon failed over the North-Western Provinces this year, but Márwár got more than its usual supply from the south-west. In 1861, the north-east monsoon appears to have been in the ascendant but hardly reached to Todgarh; 1862 was a year of extraordinarily heavy rain; the fall was spread over a long time and was not violent enough to damage the tanks. The kharif failed, however, from excess of moisture, but the rabi was splendid. In 1864 there was an average fall, but it all fell before the second week in August. In 1865, there was no rain till the second week in August, and it ceased entirely in the second week of September, only 1 inch 8 cents being registered in Ajmer in that month. There were some heavy showers, however, which filled the tanks. In 1866 the rains began in the second week of August and fell continuously till the end of the month. In some places the tanks were not filled, in others there were very heavy falls. But for the tanks, each of these three seasons would have been one of very severe distress. The year 1867 was favourable; but the following year was one of famine, the average fall of all the stations being only 7·4 inches. The rains of 1869 were not unfavourable as regards the amount of the fall, but no rain fell till the middle of July, and there was no rain again for nearly two months. The rain-fall of 1870 was below the average, but was

pretty well distributed. The last three years have been average years, but the fall was irregularly distributed. In Ajmer, in 1871, there were 8 inches during the month of June and half an inch in August. In 1872, there was 1 inch in June and 18 inches fell in August. The rain-fall of July and September was nearly equal in both years. In 1873, the greater portion of the rain fell in July.

Climate.

The climate of the district is dry and healthy, and there are but few days on which a strong wind does not prevail. In the hot weather strong easterly breezes alternate with hot west winds and keep the atmosphere cool. During the rainy season a south-westerly or north-easterly wind is nearly always blowing according as either monsoon is in the ascendant. The cold weather commences later than in the North-Western Provinces, but the cold in the months of December, January and February may be called severe. There is often hoar-frost on the ground in the early morning. The following statement shows the mean highest and lowest temperature for each month of the last three years according to the standard thermometer at the Ajmer jail :—

Months.	1871.			1872.			1873.		
	Monthly mean.	Highest in month.	Lowest in month.	Monthly mean.	Highest in month.	Lowest in month.	Monthly mean.	Highest in month.	Lowest in month.
January ...	60·4	71·5	50·5	61·3	70·8	53·5	60·1	72·6	47·6
February ...	69·7	82·3	57·5	67·0	83·8	53 8	60·6	81·2	57·9
March ...	80·4	91·5	66·5	80·7	92·8	68·5	78·9	91·7	65·9
April ...	89·2	100·0	80·0	88·6	99·5	78·3	88·4	95·5	79 1
May ...	90·9	99·0	78·5	93·0	103·7	81·0	90·4	104·7	76·2
June ...	88·6	96·1	76·0	93·8	101·5	81·7	94·2	102 1	77 2
July ...	82·7	91·8	71·5	84·1	91·6	75·7	83·1	92·2	76·2
August ...	81·6	92·0	74·8	79·6	85·1	83·5	82·0	92·3	75·0
September ...	85·2	93·0	76·3	81·5	89·9	71·1	83·6	89·6	74·8
October ...	83·1	91·3	76·5	78·3	86·1	71·2	78·9	87·5	72·3
November ...	73·5	82·0	62·8	71·7	80·2	61·4	69·6	77·6	63·1
December ...	64·6	73·8	55·5	64·2	74·3	54·8	61·1	70·8	52·5

Birth and death-rate.

There are no trustworthy statistics as to the annual birth-rate and death-rate throughout the district. Births are not reported at all, but deaths are reported. The information is collected from the village head-men by the Police, who in their turn rely on the reports of the chaukidars, a body of men who are very insufficiently organized in Ajmer. The four months from November to February seem to be the most fatal season, the hot season comes next, and the rainy season from July to October seems to be the most healthy. In the towns the statistics are perhaps more reliable. In 1872, the death-rate of Ajmer city was 54·65 per mille; of Kekree 35·67; of Beawar 41·59; of Nasirábád 22·03.

Endemic diseases.

The Civil Surgeon, whose experience of the district dates from the year of the mutiny, reports that there are no diseases endemic in the district, unless the fevers generally prevalent in Ajmer city in the months of October and November, and which

were very fatal in 1872, can be classed as such. These are believed to be due to the very defective drainage to the valley, and various drainage schemes have been proposed since 1859. The work was commenced in 1874, and there is now a chance of its being completed

Other diseases.

During the last 18 years there have been five outbreaks of cholera in Ajmer, namely in 1861, 1862, 1865, 1867, and 1869, the first and the last year being those in which the disease was worst. Cholera usually appears in the rainy season. The cause of malignant cholera is believed to be a peculiar poison in the atmosphere, while non-malignant cholera may arise from sudden transitions from heat to cold, from impure water, indigestible food, bad meat, stale vegetables, or intemperance. Dysentery and diarrhœa are very prevalent during the rains, as also is rheumatism. Cases of ophthalmia are frequently met with. Diseases of the skin are very common; they assume various types and characters from a common herpetic eruption to the most inveterate form of lepra. Pleurisy and pneumonia carry off a great many people in the cold weather. Boils and abscesses are very prevalent during the rains, and scurvy is common at this season. Guinea-worm is almost always more or less prevalent, and in some years hundreds of people are attacked by this malady. Unless the worm is extracted at an early stage, considerable irritation and inflammation supervene, and it may be weeks or months before the patient recovers. Europeans are seldom attacked by guinea-worm, and this immunity is attributed to Europeans drinking well-water and having it properly strained. There are no cattle epidemics recorded of late years, nor have there ever been any epidemic attacks during the gatherings of pilgrims at the Pushkar fair, or the festival of the Khwaja Sahib.

Drugs.

There are said to be some three thousand different kinds of physic to be obtained from the shops of the pansáris or native druggists; but of these only three hundred are believed in; nearly all are imported from other parts of India. Most of the drugs of real efficacy used by native practitioners are to be found in our own pharmacopœia.

CHAPTER XIII.

RETROSPECT OF BRITISH ADMINISTRATION AND FAMINE OF 1869.

THE territory of the Ajmer district that is now under direct British administration has been practically identical since the cession of the district in 1818 to the present time. The only change of importance has been the addition of five villages in accordance with a treaty with Sindia in 1860. The directly-administered villages of Merwara have been identical since the conquest and cession in 1823. The temporary arrangement under which seven Márwár villages were for a few years placed under British management will not vitiate a comparison of different periods. The administration of the istimrár estates of Ajmer has been confined to collecting from them a fixed assessment; the thakurs and jagirdars were left to manage their own affairs. The following retrospect, therefore, will be restricted to the administration of the khalsa or Government villages, and chiefly of Ajmer. The accompanying statement shows the demand and the collections on account of land revenue of the khalsa of Ajmer Proper for each year from 1818, and the prices of the chief grains grown in the district are also given for each year.

Mr. Wilder, Assistant to the Resident at Delhi, was the first Superintendent appointed to Ajmer. He received charge from Sindia's officers on the 26th July 1818, and found the city almost deserted, and the people, though peaceable and industrious, sadly thinned by oppression. On the 27th September he reported on the newly-acquired province. Neither Tantia nor Bapu Sindia had ever collected more than Rs. 3,76,740 from the district, and of this sum Rs. 31,000 was the amount at which the customs had been farmed, the remainder was land revenue.* Of the land revenue amounting to Rs. 3,45,740, the assessment of the istimrar was Rs. 2,16,762, that of the khalsa 1,28,978. The system of Mahratta administration was practically to exact all that could be paid, but about nine years before the cession a kind of settlement had been concluded in the istimrar and khalsa, in accordance with which it had been arranged that instead of the recent arbitrary enhancements of the istimrar revenue, all future augmentations should take the form of taxes or levies, and the land revenue of the khalsa was shown as a fixed sum, Rs. 87,689, while the remainder was to be collected in the shape of a number of extra cesses. The object of this arrangement was two-fold. The istimrardars were anxious that the arbitrary exactions should not be consolidated with the original revenue, lest on a change of rulers it might be difficult to procure their remission, and the Governor of Ajmer only sent to Gwalior the land revenue proper and appropriated to himself the extra collections. The khalsa villages were farmed for the amount of the "aen," and the extra cesses were levied under 44 heads. Of these, a tax called "naudrak," equal to 2 per cent. over and above the "aen," was the perquisite of Sindia's wives. A similar tax was denominated "Bhent Bai Sahiba" and was an offering to his sister; and his daughter and his pîr [spiritual director] received respectively Rs. 2 and Re. 1 from each village. The produce of these four cesses were sent to Gwalior, and the

* In the treaty of cession with Sindia the revenue of Ajmer was valued at 5,05,484 Sri Shahi or 4,50,986 Furrukhabad Rupees. It was admitted, however, by the Resident at Gwalior that the revenue was much exaggerated.

Governor appropriated the produce of the remaining 40 exactions. The chief was *fouj khurch* levied on account of the expenses of maintaining troops for the protection of the villages. This was uncertain in amount and varied with the ability of the people to pay and the power of the Governor to compel payment. Patel báb and Bhûm báb were percentages levied from Patels and Bhûmias; there were numerous offerings at all the Hindu festivals. Charges on account of every act of civil government and sundry arbitrary cesses uncertain in amount. The actual collections from the khalsa in the year before the cession amounted to Rs. 1,15,060.

Statement of demand and collections in the khalsa villages of Ajmer from 1817-18 *to* 1873-74.

Year.	Seers per rupee.				Demand.	Collections.	Remarks.
	Wheat	Barley.	Maize	Moth.			
					Rs.	Rs.	
1818 ...	14	22	22	13	1,28,978	1,15,060	Collected by the Mahrattas.
1819 ...	15	26	27	24	...	1,59,746	Mr. Wilder's direct collections at half produce.
1820 ...	13	21	24	21	1,79,457	1,40,034	Mr. Wilder's three years' progressive settlement.
1821 ...	16	22	28	23	1,64,700	1,64,700	Mr. Wilder's five years' settlement.
1822 ...	21	30	36	26	1,64,700	1,64,700	
1823 ...	21	38	46	36	1,64,700	1,62,670	
1824	20	35	36	30	1,64,700	1,59,279	
1825 ...	17	21	21	21	1,64,700	31,920	Revenue collected kham at half produce.
1826 ...	21	29	29	29	...	1,37,630	Collected at half produce by Mr. Middleton.
1827 ...	25	42	49	35	1,44,072	1,44,072	Mr. Middleton's five years' settlement continued for two years.
1828 ...	27	52	69	37	1,44,072	1,42,760	
1829 ...	25	45	51	42	1,44,072	1,26,040	
1830 ...	26	39	44	39	1,44,072	1,24,956	
1831 ...	26	38	39	40	1,44,072	1,23,350	
1832 ...	32	55	68	47	1,14,072	1,22,873	
1833 ...	25	38	35	27	1,44,072	1,21,629	
1834 ...	12	18	19	14	...	80,343	Mr. Edmonstone's summary collection.
1835 ...	17	29	33	30	1,19,302	1,18,792	Mr Edmonstone's summary settlement.
1836 ...	22	33	33	30	1,20,872	1,27,513	Mr. Edmonstone's 10 years' settlements, but after the first year half the villages gave up their leases and the revenue was collected direct at half produce.
1837 ...	22	29	32	28	...	1,26,810	
1838 ...	18	24	23	19	...	1,05,872	
1839 ...	17	23	24	21	...	1,22,730	
1840 ...	11	20	22	21	...	97,216	
1841 ...	15	25	26	20	..	72,047	
1842 ...	19½	25	30	22	...	1,22,998	Colonel Dixon's collections partly on Mr. Edmonstone's settlement, but chiefly direct at two-thirds the produce.
1843 ...	20	28	28	24	...	1,05,837	
1844 ...	18½	28	28	21	...	1,25,707	
1845 ...	18	28	28	24	...	1,57,787	
1846 ...	19	28	30	28	...	1,49,367	Colonel Dixon's direct collections at two-thirds of the produce.
1847 ...	19	26	30	28	...	1,45,605	
1848 ...	14	19	22	16	...	1,67,237	
1849 ...	14	19	23	16	.	1,14,562	
1850 ...	18	22	28	22	1,71,219	1,66,100	
1851 ...	21	29	29	22	1,71,762	1,54,536	Colonel Dixon's 21 years' regular settlement exclusive of collections for road fund, Rs. 1,763, and talao fund, Rs. 5,125, which were collected each year, the deficiencies being shown against land revenue proper.
1852 ...	22	33	34	27	1,73,822	1,71,817	
1853 ...	24	33	33	26	1 73,558	1,73,558	
1854 ...	27	30	31	24	1,73,690	1,57,365	
1855 ...	24	35	35	30	1,75,019	1,75,019	
1856 ...	24	38	38	36	1,74,022	1,73,734	
1857 ...	26	39	26	37	1,75,249	1,70,383	
1858 ...	27	42	38	36	1,74,173	1,72,290	
1859 ...	21	34	33	26	1,73 797	1,71,739	
1860 ..	18	28	25	25	1,83,095	1,82,315	
1861 ...	17	21	21	27	1,73,386	1,61,259	
1862 ...	14	23	20	16	1,74,084	1,74,084	
1863 ...	14	20	17	19	1,72,834	1,72,834	
1864 ...	14	22	19	15	1,72,844	1,72,844	
1865 ...	11	19	18	13	1.72,853	1,72,853	
1866 .	12	17	16	15	1,73,347	1,73,047	
1867 ...	13	20	18	16	2,11,849*	2,10,335	
1868 ...	13	18	16	15	1,80,765	1,80,591	
1869 ...	6	8	6	6	1,81,844	1,02,928	Rs. 42,406 remitted.
1870 ...	9	15	15	12	2,02,973	1,82,495	„ 6,249 ditto.
1871 ...	13	21	20	18	2,17,544	2,18,150†	„ 1,969 ditto.
1872 ...	15	25	26	21	1,88,435	1,86,216	„ 366 ditto.
1873 ...	14	22	22	20	1,81,506	1,80,023	„ 863 ditto.
1874 ..	13	17	15	17	1,80,313	1,80,313	
1875 ...	...	...	..	..	1,42,896‡	...	
...							

* Includes collections from Gwalior villages which had been held kham and the receipts credite to personal ledger for six years.

† In this are included the arrears paid up by the farmers.

‡ Present assessment not, with cesses, Rs. 1,66,362.

The question of the currency was one which caused Mr. Wilder some difficulty. None of the Company's coins were current further south than Jaipoor, but there were six principal mints whose coin was current in Ajmer, and for all of whom the chief source of supply of bullion for coinage were dollars imported from Bombay or Surat, *viâ.*, Páli. No crude bullion was used. The *Ajmer* mint had been established since the time of the Emperor Akbar and turned out yearly about a lakh and a half of rupees called Srishahi. The Kishangarh rupee was struck at Kishangarh, and the mint had been established about 50 years, though it had frequently been suppressed by the rulers of Ajmer. The *Kuchâwan* rupee was struck by the Thakur of Kuchâwan in Marwar without the permission of the Maharaja, who was too weak to assert his rights. The Thakur was supposed to clear 5 per cent. by bringing the dollars to his melting pot. The *Shahpura* mint had been established for some 70 years in spite of the attempts of the Rana of Oodeypur to suppress it. The *Chitori* rupee was the standard coin of Mewar, and the *Jhârshahi* rupee was struck at Jaipoor. Mr. Wilder cut the knot of the coinage difficulty by concluding all transactions on the part of Government in Furrukhabad rupees, and receiving only these in payment of Government revenue. The fixed revenue of the istimrar estates he converted from Srishahi into Furrukhabad currency by allowing a deduction of 9 per cent., and it is on this account that the present istimrar revenue of each Thakur consists of rupees, annas and pies.

Mr. Wilder proposed to abolish what he calls "the very objectionable and disgusting system heretofore practised," and to take the revenue in the khalsa by reverting to the ancient custom of estimating the crop and dividing its value. The people willingly agreed to pay one-half the estimated value of the crop, this being the old rate of assessment and that customary in the adjacent States. The collections for the year were Rs. 1,59,746, and Mr. Wilder writes that the measure of an equal division of the crop had been productive of all the benefits he had anticipated. The people had acquired confidence in the moderation and justice of their new government, and though it would not be advisable for the next two years to demand any great addition to the increase that had already taken place, yet he was confident that on the third year the jumma might be raised to double what it had reached under any preceding government without at all pressing on the inhabitants. Accordingly Mr. Wilder proposed a three years' progressive settlement,—in the first year Rs. 1,79,437, in the second year Rs. 2,01,691, in the third year Rs. 2,49,303. He was of opinion that "if the jumma is so apportioned that half of the produce be found sufficient one year with another to meet the Government demand, the remaining share is quite enough to provide every necessary comfort for the husbandman." This way of putting the case sounds peculiar, but is quite in accordance with Mr. Wilder's views, whose dominant, if not sole, anxiety was to increase the Government revenue. Mr. Wilder furnished no information of the principle on which the demand had been fixed, nor of the grounds on which a progressive assessment had been resolved on, and the settlement was confirmed with some hesitation by Government, who remarked on the proved disadvantages of an assessment framed on anticipated improvement, which checks the rising spirit of industry and the accumulation of capital.

The settlement, however, was not destined to run its course, but broke down the first year. The kharif was injured from excessive rain, and in February there were successive frosts which so destroyed the rabi that the straw even was not fit for use. Mr. Wilder proposed to relinquish the balance

and to make a settlement on a fixed annual jumma of Rs. 1,64,700. Both these proposals were sanctioned by Government, the term of the settlement being fixed for five years. The assessment was fairly collected for the first four years, though in the last year the people were obliged to borrow to pay their revenue; but the fifth year was a year of famine. There were occasional showers till the 10th of June, but from that date there were only two showers, one on the 12th, and another on the 20th August. A hot westerly wind prevailed, the tanks dried up, the wells began to fail, and the kharif was lost. Forage was as scarce as grain, many of the cattle had died by August, and most of the remainder had been driven off to Malwa. Grass was selling at 10 seers a rupee. Two severe frosts in March almost entirely destroyed the indifferent rabi; recourse was had to collecting one-half the produce: the amount realized was Rs. 31,920. The next year was a good one, but the people objected to pay according to Mr. Wilder's settlement, and the revenue was again collected khám.

In December 1824, in the middle of the famine year, Mr. Wilder was promoted to the charge of the Sagar and Narbada territories. His six years' administration had not been productive of any great results. He made no radical inquiry into any of the institutions of the province. He continued many old abuses both in the Customs and Revenue Departments, simply because they brought in money. It cannot be said that he took much pains to ascertain the value of the land he assessed or the condition of the people, and the era of material improvement had not yet dawned. He united in his person the offices of Superintendent of Ajmer and of Political Agent for Jodhpur, Jesulmir, and Kishangarh, and kept up a semi-regal state with elephants, horsemen, and chobdárs. On the other hand, his administration was rather starved. The whole cost of the revenue and police establishment of the district was Rs. 1,374 a month, or less than half of Mr. Wilder's salary, which was Rs. 3,000. There was not a copy of any regulation in the office in 1823, and a copy of the *Calcutta Gazette* was refused. After a time a European Assistant was appointed. The great solicitude of Mr. Wilder was to develope the trade of Ajmer, and he invited merchants from all quarters to come and settle in the city. One curious feature of his correspondence is the number of letters of recommendation he gave these merchants and bankers. Many of these letters were written to Judges and Magistrates requesting them to assist in collecting money due to the merchants.

Mr. Henry Middleton, also a North-West Civilian, succeeded Mr. Wilder in December 1824. He was of opinion that Mr. Wilder's assessment was very high, that fixed assessments of any kind were unpalatable to the people, and if confidence could be reposed in the subordinate officers, the system of taking in kind would be best. The experience, however, of the year 1825-26 rendered Mr. Middleton loth to adopt this system. Accordingly he proposed a five years' settlement, and reported its completion on the 26th November 1826. He had rough measurement rolls prepared, but he chiefly relied on the collections of the previous year as a criterion of resources. He remarks upon the poverty of the people and the extortions of the money-lenders. Many cultivators who had come to the district in the first years of the British rule had been driven away again by bad harvests and high assessment. The wells were falling into disrepair, and the people had no money to repair them. Mr. Middleton's settlement was sanctioned at Rs. 1,44,072 for five years.

The assessment, however, was only collected in the first of the years the settlement had to run, and that with considerable difficulty. The rains

commenced favourably, but from the middle of July till the first week of September there was no rain. The bajra and jowar all came to nothing. The rains of September, however, were plentiful; the people who had begun to drive their cattle to Mewar and Márwár for pasturage returned, and the rabi harvest was good. Mr. Middleton did not remain long enough in the district to collect the next year's revenue, and made over charge to Mr. Cavendish in October 1827. He was an officer of mediocre ability and initiated no useful measures.

Mr. Cavendish, his successor, was a great reformer, and left the impress of his energy on every department of administration. To him the district is indebted for a very valuable collection of statistics regarding istimrar, bhûm, and jagir tenures. He carried out, however, little of what he put his hand to; and the sanction which had been accorded to Mr. Middleton's settlement prevented his interference in the assessment of the khalsa. In forwarding the accounts for the year 1828, he explains the method of collection and gives a long account of the circumstances of the district and of his own views as to the weight of the assessment The custom of collection, as handed down from the Mahrattas, was for the patel with the patwaree, where there was one, to estimate the crop; one-half the estimate was the Government revenue. Almost always a loss or inability to pay the assessed revenue from the produce of the land was the result of the estimate, and then followed an annually varying contribution from all village residents to make up this real or supposed loss. The contributors were not permitted to interfere in the valuation, and the tahsildar enforced payment.

Mr. Cavendish considered that Mr. Middleton's assessment was high for several reasons: "because the cultivated area has remained stationary since the time of the Mahrattas, who only collected Rs. 87,689; because the rate of assessment exceeds one-half the produce; because no cultivator in the soil of Ajmer, which requires much labour and expense, can afford to pay one-half the produce; because the assessment is collected, not from the produce of the soil, but by a fluctuating and arbitrary tax; and because the assessment has been made on the basis of a favourable year's collections when corn was dear." Mr. Cavendish applied the rates to which he had been accustomed in Saharanpur, to Mr. Middleton's areas, and calculated that the assessment ought to be Rs. 87,645 instead of Rs. 1,44,072. He gives three main causes of the original over-assessment of the district, all of which no doubt worked to that end. First, the strength of the Mahratta Government, who took all that the people could give, and who were unfettered by any prescriptive rights; secondly, the exaggeration of the revenue by Sindia at the time of transfer, which made Mr. Wilder endeavour to work up to an impossible standard; and, thirdly, that the year 1818-19 was a very good year in Ajmer, while, owing to the devastations of Amir Khan in the territory of Mewar, Márwár, and Jodhpur, there was a large demand on all sides for grain, and prices were very high. This last is a most important point, and seems to be the real key to the over-assessment of the district. Indeed, the first assessments made by British Revenue Officers in a newly-acquired district almost invariably broke down through the error of over-estimating corn prices. They used to take the old war prices that prevailed during the anarchy preceding annexation; and they forgot that with peace and order came plenty and open markets. Mr. Cavendish proposed a revision of settlement; but if this were not sanctioned, he recommended that the people should not be pressed for their revenue in bad seasons. He also introduced partially a khewat or assessment of individual

holdings,—a measure unknown to Mr. Middleton's settlement. He lays stress on the point that remissions granted in a lump sum benefit not the real sufferers, but the tahsildars, kanungos, patwaris, and patels. He introduced for the first time patwaris' accounts, and appointed patwaris for many villages where there were none, and directed every patwari to give a receipt. Government approved of Mr. Cavendish's innovations generally, but with regard to the weight of the assessment, decided that a more detailed investigation must precede a general revision, and directed that the unexpired period of the settlement should be diligently employed in ascertaining the capabilities of each village. It is certainly a matter of regret that the settlement of Ajmer did not fall into Mr. Cavendish's hands rather than into those of Mr. Middleton's.

Holding these views as to the weight of the assessment, it was not to be expected that Mr. Cavendish should press the people to pay where he found there was a difficulty in paying. As a matter of fact, remissions were regularly applied for and granted, and the settlement was not worked up to in any one year. In only one of the four years that Mr. Cavendish was in the district were there any rains in December and January. He left the district at the end of 1831, the year of the expiry of the settlement. He writes that he had intended to make the settlement with patels, and to give to each tenant a statement showing the amount for which he should be individually responsible. He adds that he had never been stationed in a district where the seasons were so uncertain, the soil so poor, and which was so highly, nay oppressively, over-assessed.

There was no rain in 1831 till the 7th August, but the rabi crop was good. Mr. Moore, the Assistant Superintendent, to whom Mr. Cavendish had made over charge, collected on the principle established by Mr. Cavendish. The year 1832 was marked by destructive flights of locusts in September and October, and Major Speirs, who succeeded Mr. Cavendish, found himself obliged to allow the kharif kists to lie over till March. Major Speirs did not attempt a settlement; he collected all he could, and the remainder was remitted by Government. In the year 1833-34, however, even the pretence of working on the settlement was abandoned. The year was one to be marked with a black cross in the calendar of Ajmer. It commenced with a cattle epidemic in April, which carried off one-half or two-thirds of the cattle. There were only two hours' good rain from June to September; there was no forage and no kharif, for the locusts in September devoured nearly every green thing. Major Speirs collected the kharif instalments by an equal division of the scanty produce, and proposed to give the rabi revenue to the people to enable them somewhat to recoup their losses. In December 1833, Major Speirs was promoted to the post of Officiating Commissioner, and made over charge to Mr. Edmonstone, who collected the rabi instalments by "taking from such of the village communities as would consent on any reasonable terms engagements to pay revenue for their villages according to a fair and just estimate of their resources calculated with reference to the deteriorated state of the country from the drought." In the following year he made a summary settlement on the same principle, the demand of which was Rs. 1,19,302. If the villagers did not consent to his terms, the revenue was collected khâm at half produce.

In the cold weather of 1835-36 Mr. Edmonstone proceeded to make a regular settlement, which, as it was subsequently sanctioned for 10 years, is generally known by the name of the decennial settlement, and which was

reported on the 26th May 1836. Mr. Edmonstone gives a rapid sketch of the previous administration of the land, in order to prove that "the district instead of advancing had receded, and that, independently of drought and failure of seasons, in no one year had a fair assessment been fixed on the land." His endeavour had been to avoid the custom which had hitherto prevailed of fixing the jumma at the highest amount which could be collected in any year, and then each year remitting, generally indiscriminately, all sums about which there was a difficulty. Mr. Edmonstone did not assume rates as Mr. Cavendish had proposed to do, but adopted a method of his own for assessment. The villages were measured, and the cultivated area, amounting in all to 36,257 acres, classed into chahi 8,989 acres, talabi 2,180 acres, and barani 25,088 acres. He then assessed the cash-paying produce (Indian-corn and cotton) or the do fusli area at the current money rates during khâm tahsil, and estimated the average produce per beegah of other crops. The Government share, one-half, except in the case of patels and mahajans, he converted into money by the average price current of the previous five years. He thus obtained a rough jummabundi amounting to Rs. 1,57,151, and then visited each village and fixed his demand with reference to the past fiscal history, present circumstances, and future capabilities of each estate. No villages were given in farm. Two small ones were held khâm, as they could not be brought up to his standard; the rest accepted his terms. The amount finally assessed was Rs. 1,27,525, or, adding the khâm villages, Rs. 1,29,872.

Mr. Edmonstone describes the people as reckless, improvident, poverty-stricken, and much in debt. The Bohrahs were masters in the villages; they weighed the grain, helped themselves, and allotted the remainder; they advanced the Government revenue, and gave advances of seed grain and for the purchase of cattle; they regulated the expenditure of the community even to the sums employed on marriages and other festivals. Their right was hereditary; they furnished no accounts, and the debt to them ran on from generation to generation. Mr. Edmonstone settled with the headmen of each village, who, he believed, acted generally in accordance with the wishes of the village community. The incidence of his assessment was Rs. 3·9 an acre, while the unirrigated area was nearly 69 per cent. of the cultivated. The settlement returns show 5,621 cultivators, 2,675 non-cultivators, 3,185 ploughs, and 1,575 wells.

The decennial settlement was the first which was based on the cultivated area and personal inquiry, and the assessment of individual villages seems to have been very fairly and judiciously carried out. The great defect of the settlement was the very imperfect and inequitable manner in which the village assessment was distributed over the holdings. Hitherto the people had paid one-half of the estimated produce to the patels, and the deficiencies were levied from the non-agricultural residents. Mr. Cavendish had partially introduced a khewat, but the principle of the joint responsibility of all khewatdars was practically unknown in the district and was introduced for the first time by Mr. Edmonstone. It is evident that a cultivator assessed at one-half the produce of his fields and obliged to pay in good and bad years cannot pay for other cultivators who migrate in years of difficulty, or, who being left without resources, turn for a livelihood to manual labour. These two classes are still well known in the district as the "firár" and "nádár asami". In the first year of the settlement the distribution over the holdings was proved to be quite inequitable, and the people began to clamour for a return to collections from the actual produce. Mr. Edmonstone had left Ajmer in the end of

1836, and Lieutenant Macnaghten, his successor, proposed to make a fresh distribution of the revenue, and "to give to each cultivator a separate lease, specifying the quality and quantity of land in his possession and the rent which Government will expect to receive from him." In sending up this proposal, Colonel Alves, the Commissioner, remarked that it was tantamount to a proposal to change the settlement from mouzahwar into ryotwar, and Government adopting this view decided that the change was undesirable, and disallowed the proposed measure. Though, however, a re-distribution of the revenue was refused, yet the villages were offered the option of returning to direct management, or of retaining their leases, and 41 out of 81 villages preferred the former alternative.

During this correspondence Colonel Sutherland succeeded Colonel Alves as Commissioner. He took very great pains to make himself thoroughly acquainted with everything concerning Ajmer, and his reports on the khalsa administration and on the istimrardars are standard papers of reference. After an exhaustive retrospect of the previous administration, from which a good deal of the preceding sketch has been taken, he came to the conclusion that "the system of village assessments is quite inapplicable to Ajmer; that they have produced extensive injury to the Government revenue and to the condition of the people, and in a few more years they will leave us hardly any revenue, and reduce them to utter poverty." He looked for a remedy to the repair and construction of tanks, which render the country almost proof against famine, and advocates the mode of assessment which had been carried out by Captain Dixon in Merwara as that suited to the country and consonant with the wishes of the people.*

The four years from 1837-38 to 1840-41 were years of severe distress, and at the time of Colonel Sutherland's report, which is dated 26th January 1841, the khalsa villages had reached the lowest depths of poverty. The Superintendent reported that 500 families had left the district owing to the pressure of the revenue which they were unable to pay. Half the tanks had been broken for years and many of the wells were out of repair. The people were too demoralized to permit of grants of advances for agricultural improvements. They preferred to pay half the produce to accepting the reduced assessment of Mr. Edmonstone. The houses were generally dilapidated, and the whole khalsa in the eyes of the Commissioner bore a poverty-stricken look which was a painful contrast to the condition of the taluqdárs' estates.

Here then we may pause, for a new era opens for the district with the beginning of the year 1841, and briefly gather the lessons to be derived from the foregoing account. The collections had dwindled down to less than they were in the time of the Mahrattas. The initial over-estimate by Mr. Wilder of the resources of the district had extended its baneful effects over the whole period. The settlements of Mr. Wilder and Mr. Middleton exceeded the collections of the good years on which they were founded, and were far too oppressive to be paid. Mr. Edmonstone's settlement, the lowest of the three,

* Colonel Dixon's mode of assessment was as follows:—

1*st*.—Lands under cotton, maize, sugar and opium to be charged with a money rate.

2*nd*.—Other rabi and kharif crops to be estimated or measured, and one-third of the produce to be taken as the Government share by a money assessment fixed according to the average yearly value of produce in the principal neighbouring markets.

3*rd*—Land newly broken up to pay one-sixth the produce for the first year, one-fifth for the second, and one-fourth for the third and fourth years. In the fifth year and thereafter the full rate of one-third to be charged.

4*th*.—A remission in the amount of share to be given to those who construct embankments or dig new wells.

was founded on an estimate of half the actual produce, and, as an equal average assessment to include good and bad seasons, was a complete failure. Its incidence was 3-9 an acre on 31 per cent. of irrigation, or about twice as heavy as the settlements made in the North-Western Provinces under Regulation IX of 1833. With the experience gained in these settlements the Government of the North-West might have concluded that its "trust that the settlement would prove moderate and be realized without distress to the people" was fallacious. The decennial settlement, however, broke down, chiefly because no proper arrangements were made for the collection of the individual quotas. The old order under which the headmen and patwaris had collected one-half the produce from each cultivator had given way to the principle of joint responsibility; but this latter was an impossible system, where each cultivator held a defined amount of land and was assessed for it at a sum which left him merely the means of subsistence.

The success of Major Dixon's administration of Merwara had for some time attracted the attention of Government and the Commissioner, and at the end of 1840 the Superintendent of Merwara was instructed to proceed into the Ajmer district and report on the local facilities for the construction of tank embankments in the khalsa villages. In February 1842, on the departure on furlough of Lieutenant McNaghten, Major Dixon was appointed Superintendent of Ajmer in addition to his other duties as Superintendent of Merwara and Commandant of the Merwara Battalion. From the date of his assuming charge a new era commences in the history of the administration of the country. Within the next six years, Rs. 4,52,707 were expended on the construction and repair of embankments; advances were made for agricultural improvements, and the Superintendent succeeded in infusing a good deal of his personal energy into the people. To enable Government to reap a benefit from the new works, sanction was procured to allow such villages as desired it to abandon their engagements. All were invited to return to khâm management, and when a tank was made or repaired in one of the few villages which insisted on retaining their leases, a percentage of the cost was levied in addition to the assessment. The rate of collection at the same time was reduced from one-half to two-fifths, and the zabti or cash rates also lowered. Colonel Sutherland and Major Dixon were both anxious that the rate of collection should be reduced to one-third, but this was not sanctioned by Government. On the expiry of the ten years' settlement, the whole district was held khâm and managed as Major Dixon had managed Merwara.

In 1846 Mr. Thomason, the Lieutenant-Governor of the North-Western Provinces, visited this outlying portion of the territory under his charge, and he is the only Lieutenant-Governor who has ever visited Ajmer. His visit to the district confirmed the opinion which he had previously formed of the expediency of returning as soon as possible to the system of village settlements. He remarks that a mode of administration which depends upon the experience and energy of one man is not fitted for general adoption. The people had learned fully to recognize the principle of joint responsibility, and their land, from the means of irrigation with which it had been provided, possessed a higher and more uniform value than was formerly the case. Arrangements were therefore made for a revenue survey, and instructions were issued to Major Dixon for the formation of a village settlement. Moderation was inculcated, and the standard to be aimed at was the punctual realization of a jumma equal to Mr. Edmonstone's assessment, and yielding over and above that amount a moderate profit on the money invested in tanks and reservoirs. This moderate profit was afterwards put at 5 or 6 per cent.

The season of 1848-49 was a year of very severe drought, which wholly eclipsed in severity the calamitous season of 1833-34. Of the many talaos in Ajmer and Merwara, only one had the benefit of a good shower. The drought was equally severe in the whole country from Márwár to Bundi. No crops were produced except in well land and in the beds of the tanks. There was an utter failure of forage, and two-sixths of the cattle by Colonel Dixon's estimate died. At one time it was doubtful whether engagements for a fixed assessment could be entered into. The succeeding year, however, was favourable, and the settlement commenced from the kharif harvest of 1849.

In making his assessment Colonel Dixon was guided chiefly by the experience he had gained of the capabilities of each village while it was held under direct management. His method of assessment was as follows: He took Mr. Edmonstone's assessment and added to it 8 per cent. of the sum expended on tanks in that village. This was the standard. If the past history of the village or its "latent capabilities" warranted Colonel Dixon in believing that this amount could be paid, he assessed the village at this amount. If he thought it could pay more he assessed it at more. If he thought it could by no possibility pay this amount, he reduced the standard. No rates were worked out until after the assessment, nor was any attempt made to compare the incidence of the revenue in different villages, or to explain its variations. The inequality of the assessment was, no doubt, tempered by Colonel Dixon's intimate knowledge of the district, but the system necessarily produced inequality. For all practical purposes of assessment the measurement of the villages in Colonel Dixon's time was superfluous. If 6 per cent. of the outlay on the tanks be added to the assessment of Mr. Edmonstone, the amount will be Rs. 1,58,273, and this is the sum proposed as a fair amount to distribute by the Lieutenant-Governor. The highest amount which had ever been collected was in 1847-48, when, at two-thirds the produce, the revenue stood at Rs. 1,67,237, and this included all cesses. Colonel Dixon's actual assessment, excluding the 1 per cent. road cess, but inclusive of the tank cess of 1 per cent. on the outlay, which was merely a deduction from the Government revenue set apart for a particular purpose, was Rs. 1,75,756, or, adding the assessment which was subsequently made on Nearan and Keranipura, Rs. 1,85,161. The assessment was lighter than Mr. Edmonstone's, but the unirrigated area had increased in greater proportion than the irrigated, and the rate of assessment was Rs. 2-0-3 on 28 per cent. of irrigation. The best description of the settlement is that given by Colonel Dixon himself in a demi-official to Sir Henry Lawrence, dated 25th January 1856: "If the season be moderately favourable, and the *talaos* be replenished, the rents will be paid with ease and cheerfulness by the people. If drought ensues, we have been prepared to make such a remission that distress in paying the revenue shall not reach the people. It is necessary to bear in mind that we have given the profits to the people, ourselves bearing the onus of loss. In a country like Ajmer-Merwara, where the seasons are so extremely irregular, to burden the zemindars with arrears of rent on account of what was not produced would check the energies of the people and render them less industrious than they now are, when they know we shall only claim the rent, or a portion of it, when it has been assured to them by Providence To have made the jumma less would have been to have left the zemindars only partially employed, while in a season of scarcity we must still have relaxed the demand." This extract clearly sets forth the nature of the settlement. It was not intended to be an equal annual jumma to be collected in

all years except what in other parts of India would be called famine years, but the assessment was pitched at the highest amount that Colonel Dixon believed should be collected in good years, and he was prepared to apply for remissions whenever they were required.

The people accepted the settlement with reluctance. Colonel Dixon (paragraph 14 of his report) in speaking of Ajmer Pargana says: "Our labours to convince the people that their welfare and benefit had been mainly studied in the proposed arrangements were unheeded. As all the patels and headmen were of one mind; it was evident they had been instructed by some evil-disposed people who loiter in the vicinity of the Courts to reject our offers." Rajgarh Pargana assented more readily; Rámsar, the most heavily assessed, was reluctant; but the persuasions and influence of Colonel Dixon eventually induced all to accept the terms. In sanctioning the settlement the Lieutenant-Governor expresses a fear that the assessment will be found in some degree higher thanthe country can easily pay, but trusts to Colonel Dixon's local experience and intimate knowledge of the country, and is ready to believe that the assessment has been so fixed as to draw forth rather than discourage the exertions of the people. The Court of Directors shared the apprehensions of the Lieutenant-Governor, but the settlement as proposed was sanctioned for 21 years. The Lieutenant-Governor, however, desired it to be understood "that except after report to Government and special sanction, no other penalty was to be attached to the non-fulfilment of the settlement contract than annulment of the lease and return to kham management."

The settlement thus sanctioned was a mowzahwar settlement only in name, and the system of collection adopted by Colonel Dixon rendered it practically a ryotwari one. Before the instalments were due, the villages were divided into circles, and a chaprasi was appointed for each circle It was the duty of this official, in company with the patel and patwari, to collect from each individual tenant the sum recorded against his name in the patwari's register. If the cultivator himself could not pay, the baniya with whom he kept his accounts was called up, and the money generally produced. When the revenue could not be collected, Colonel Dixon made up his mind as to how much should be remitted about the month of May, and applied for sanction for the remission of the amount proposed. Thus, in May 1854 he applied for leave to remit Rs. 16,325, and his request was at once granted. It is a matter of common tradition in the district that when the revenue of any village was found to come in with difficulty, the Deputy Collector was sent out and arranged for a fresh re-distribution of the assessment. Such a mode of administration, though the best suited to the district and perfectly consonant with the wishes of the people, differs very considerably from the mowzahwar system, and could only succeed where the Collector was intimately acquainted with the resources of each village.

Having completed the settlement of Ajmer, Colonel Dixon took the assessment of Merwara in hand. As regards Merwara, the Lieutenant-Governor had no desire to embarass him with any instructions. He remarks that the district had been raised to its present state so entirely by Colonel Dixon's exertions and arrangements, that he alone was the best judge of what should be done. Colonel Dixon therefore marched into Merwara in the cold weather of 1849-50, and reported his settlement of the district on the 27th September 1850. It was sanctioned for 20 years at a net demand of Rs. 1,81,751 and a gross demand of Rs. 1,88,742. The incidence of the assessment was Rs. 2-11-2 on 38 per cent. of irrigation.

For several years after the settlement, there was a succession of favourable seasons, and the remissions for which Colonel Dixon found it necessary to apply were but small in amount. He continued to impress upon the people the advantages of wells and tanks; many were made by the people themselves, and the country was prosperous and contented. Colonel Dixon administered the districts of Ajmer and Merwara, to which duties was added the command of the Merwara Battalion, till June 1857. He was at Beáwar, where he generally lived during the hot weather and rains, when he heard the first news of the mutinies, and when the news of the mutiny of the troops at Nasirábád arrived, he laid himself down and died. His tomb is in the Beawar Churchyard, and is still an object of veneration to the Mers, who kept a lamp burning at the tomb, and made vows there, until the lamp-burning was a few years ago forbidden by a Deputy Commissioner at the suggestion of orthodox Englishmen; but his memory will take long to extinguish. The walled town of Beawar is wholly his work, and he is probably the latest Englishman who has built a 'fenced city.' Colonel Dixon had lived in the district for 37 years, originally belonging to the cantonment of Nasirábád. He, as an officer of the Bengal Artillery, had taken part in the subjugation of Merwara in 1821. In 1836 he became Superintendent of Merwara, and in 1842 he became Superintendent of both districts.

With the death of Colonel Dixon closes what may be called the second period of the history, the era of material improvement, and the era of inflexible realization of the revenue commenced. The principle of Colonel Dixon's settlement was forgotten, and the idea gradually gained ground that the assessment was an equal annual demand to be collected in full each year. In the year 1853 Colonel Dixon had been appointed a Commissioner and corresponded direct with the Government of the North-Western Provinces, in whose administration Ajmer had been placed in 1832, and Merwara in 1846. Before 1853 the officers in charge of Ajmer and Merwara had been styled Superintendents, and corresponded, first with the Resident at Delhi, subsequently with the Resident in Malwa and Rajputána, and after 1832 with the Commissioner. From 1858 the united districts remained a Deputy Commissionership under the Agent Governor General and Commissioner, who in his latter capacity was subordinate to the Government of the North-Western Provinces, till 1871, when the province was formed into a Chief Commissionership under the Foreign Department of the Government of India, and was given a Commissioner of its own, the Chief Commissioner being the Agent to the Governor General for Rajputána.

Captain J. C. Brooke, the first Deputy Commissioner, submitted on the 24th July 1858 a long and interesting report on the condition of the country, which has been printed in Vol. III (new series) of Selections from the Records of Government, North-Western Provinces. He found the cultivators in the Ajmer and Rajgarh Parganas better off than those in Rámsar, who were generally very poor. He remarks on the great want of cattle. The country had suffered very severely from the famine of 1848; the cattle had died in thousands, both in the district and in the countries where they had been taken to graze, and the country had not recovered. Almost the only manure available consisted of the deposit in the beds of tanks. Merwara was better off in this respect, and the cultivation of poppy had advanced with rapid strides in the pargana of Todgarh since the settlement. The cultivators about the town of Nyanagar were poorer. The patwaris' papers he found were merely transcripts of the settlement record. Each cultivator had been led to consider his

revenue as a fixed sum, and that it was a great injustice to demand more from him to make up the deficiencies of defaulters. In Merwara the sepoys of the Battalion were regularly defaulters, and where the settlement was not light, took no trouble to make any arrangements for the cultivation of their fields. Colonel Dixon, who was both Commandant of the Force and Superintendent of the district, had been in the habit of deducting the amount of land revenue due from the men's pay, but this anomalous procedure was impossible when the offices of Superintendent and Commandant had been separated. Each cultivator whose crop had failed was obliged to pay his own quota by borrowing. There had been no "bàcch" or distribution of the deficiencies caused by defaulters over the village community since the settlement. No account had been kept of the profits of common land, and any remissions received from the State were appropriated by the whole village, giving a very small modicum of relief to those really requiring it. The patwaris were miserably paid and generally acted as money-lenders to the people. Captain Brooke revised the patwaris' establishment and doubled up the smaller villages so as to enable him to give a more fitting remuneration to those who undertook the duties. He calls attention to the manner in which land submerged in the bed of tanks had been assessed at high rates, and proposed to strike out of the settlement all lands liable to constant submersion and to take revenue from them only when they should be cultivated. He was of opinion that the settlement had pressed heavily, and shows that the prices of wheat and barley had fallen 50 per cent. below what they were for the three years preceding the settlement. He discusses the question of tanks at some length, and to remedy the silting up of weirs and tanks proposed to construct sluices one-third the ordinary width of the river bed and level with the floor of the bed. Many of Captain Brooke's suggestions were valuable, but the principle of *laissez faire* was now in the ascendant, and nothing was done.

In 1858 the whole of the annual rain-fall took place between the 16th July and 1st August. The rain fell in a deluge in Ajmer and Beāwar. All the tanks were filled suddenly, and many burst. The streams flowed with such violence, that acres of land in many places were washed away. The Rámsar Lake, which had never been known to have filled before, overflowed; the Ana Ságar Lake rose 5 feet in as many hours, and the water flowed over the embankment which was considerably injured; the houses on the bank were all under water. The kharif crop rotted in the ground, and when, after the waters had subsided, a re-sowing took place, the seed, for want of further rain, failed to germinate. Though the rain was so heavy in Ajmer and Beāwar, the parganas of Todgarh and Saroth were parched with drought. As usual in Ajmer in years when the kharif crop is drowned, the rabi crop was very good, and the revenue of the year hardly suffered.

In May 1860, after a lengthened tour through the district, Major Lloyd, Deputy Commissioner, submitted a long and interesting report on its general condition and the measures he had adopted for its improvement. In comparing his recollection of the district from 1849 to 1853 with its state in 1860, Major Lloyd was struck with the signs of increasing prosperity which were discernible. Lands which he remembered covered with scrub and low jungle presented sheets of luxuriant cultivation, new houses were springing up, and the carefulness of the *petite culture* in Upper Merwara excited his admiration. He formed the patwaris into circles, a measure commenced by Captain Brooke, and arranged for a systematic revision of the settlement records, and a fresh distribution of the revenue. He proposed to remedy the silting up of the weirs

by two or three times ploughing deeply the dry beds of the streams during the hot winds. Five villages had come under kham management in Ajmer and seven in Beāwar. The history of one of these kham villages may be given as a forcible example of the evil effects which sometimes followed Colonel Dixon's method of assessment. The village of Akhri, in the Ajmer Pargana, had been assessed by Mr. Edmonstone at Rs. 608. Colonel Dixon constructed a tank in the village which cost Rs. 10,813. The tank had been in full working order for several years before the 21 years' settlement, and the highest collections ever obtained were Rs. 1,226. Colonel Dixon added 8 per cent. on the outlay of the tank to Mr. Edmonstone's assessment, which gave a standard assessment of Rs. 1,515. The actual assessment was Rs. 1,530. As long as Colonel Dixon lived, remissions were yearly granted, amounting in 1854 to Rs. 450, and in 1856 to Rs. 570. In 1857, the year of Colonel Dixon's death, the village became kham, and Rs. 889 were collected. Kham management was continued till 1871, the average collections of the ten years from 1857 to 1866 being Rs. 1,230 at two-thirds of the produce. In 1871 a farm was given of the village for Rs. 1,530, the old assessment. The farming lease has utterly ruined the village. The average gross collections of the farmer for two years were Rs. 1,285, and this he only obtained by screwing the last anna out of the people. In the year 1873-74 the people practically refused to cultivate. The earthworks on the railway had been started, and the village preferred gaining a subsistence on them to working the soil for the benefit of the farmer. The village has now been assessed at Rs. 858, including Rs. 150 water revenue.

The rainy season of 1860 was a bad one; what rain fell, fell in showers insufficient to fill the tanks; this supply ceased before the end of August, and there was no rain in September. The kharif failed, and but for the favourable season in Márwár, the district would have suffered as much as the greater part of the North-Western Provinces. The work of re-distribution of the revenue was held in abeyance and never re-commenced. Major Lloyd made an estimate of the probable outturn in each estate and fixed the amount to be collected, the balance to be suspended, and the sum to be remitted. Subscriptions for the relief of the distress were collected in Ajmer to the amount of Rs. 6,000, and charity was distributed through the principal Seths. The year 1862 was a year of extraordinary rain, averaging 45 inches; the rain was spread over a long time, and was not violent enough to damage the tanks. The kharif failed; the rabi was magnificent. The revenue was collected in full, and the scarcity which prevailed in the adjoining States kept prices very high. The rainy seasons of 1864, 1865 and 1866 were remarkable illustrations of the great value of the tanks, for without the tanks, each of these years would have been one of considerable distress. In 1864 there was an average fall, but all the rain fell before the second week of August. In 1865 there was no rain until the second week in August, and it stopped in the second week of September; a few heavy showers, however, generally filled the tanks. In 1866 the rains began in the second week of August, and fell continuously and lightly till the end of the month. In some parts the tanks were not filled, in others there were very heavy falls. There was a violent hailstorm in March 1867 which destroyed the crops about Beāwar, and many of the wells dried up owing to the deficient rain for three years. The revenue, however, was collected in full.

The season of 1867 was a favourable one; the average fall at 15 stations was 21·5 inches. In the previous year the Deputy Commissioner had,

unnoticed, introduced a most important change into the system of collecting the revenue. The whole revenue was ordered to be collected from the head-men alone. Hitherto the revenue had been collected from each individual tenant, through the lumberdar indeed, but by means of a tahsil chaprassi who assisted the lumberdar in summarily collecting the sums due. The system was a rough-and-ready one, but was suited to the tenure, and had worked well.

Famine of 1868-69.

The following year will long be memorable in Rajputána as the commencement of the most disastrous famine which, within the memory of the existing generation, had visited the country. Scarcity is seldom absent from some part of Rajputana, and it is chronic in the western part of Márwár and in Bikanir. In ordinary years of scarcity the people in the afflicted tracts, taught patience by constant adversity, emigrate with their families and cattle to more favoured regions and return to their homes in time for the sowings of the succeeding year. It is only when both the south-western and north-eastern monsoon fail that a general and disastrous famine is experienced. Then Rajputana has hitherto been destined to the miseries of a terrible famine of the three great necessaries of life—grain, grass and water, called in the country a "tirkal" or treble famine. The first famine in Rajputana, an account of which has been handed down in writing, occurred in the year 1661 A. D. The memorial of it is preserved in the beautiful marble band erected at Kankraúli in Mewar at the expense of a million sterling by Maharana Ráj Singh of Udaypur to save his people during the dire calamity. Other famines occurred in 1746 and in 1789, the latter of which is supposed to have exceeded in intensity even the terrible one of 1812, which is said to have lasted five years, and has gained the name of panch-kál. Three-fourths of the cattle died, and, as stated in the record of the famine of 1661, man ate man. Large tracts of country were depopulated by this famine, and traces of the devastation caused by it were visible in Ajmer at the beginning of British rule. Since the famine of 1812 no general famine had occurred in Rajputana. There had been abundance of local scarcity, and, as has been already related, there was severe scarcity in Ajmer in 1819, in 1824, in 1833, and in 1848. The famine of 1861, which was so severe over the North-Western Provinces, only affected the eastern portions of Rajputána including Jaipur and Alwar, and the countries dependent on the south-western monsoon, including Márwár, were blessed with a plentiful harvest.

For some years previous to 1868 the seasons had been irregular, and, as we have seen, the rain-fall of 1864, 1865 and 1866, was very deficient in Ajmer. In 1864 the rains broke up very early, and the kharif was only half an average crop; in 1865 the rains commenced very late, so that all the early crops were lost, and only half the later crops were saved. In 1866 the rains were late and light; 1867 had been better than its predecessors, but the country entered on the famine with its stocks of grain exhausted.

The rain-fall of 1868 was unfavourable from the commencement. The early rains of June were not sufficiently heavy to allow the cultivators to plough the land and put in the seed. From the 1st June 1868 to 1st June 1869 the average fall for all the stations of Ajmer-Merwara was only 7·4 inches, or about one-third of an average fall. The state of Jaipur was as bad, and at Jodhpoor no rain whatever fell during the rainy season, or at least not enough to be measured by a pluviometer. The south-west monsoon failed entirely west of the Aravali. East of the Aravali the rains fell only over

the Indore districts, but did not extend over Central India and Bundelcund, the starving population of which provinces flocked into Malwa. In Gujrat a terrible flood in the early part of August swept all before it. The people saved themselves by getting on eminences and climbing trees, and the country was under water for days. Cattle and stocks of grain and fodder were swept away, and the element searched out and destroyed the stores of grain below ground. No rain fell subsequently, and Gujrat itself had to undergo the hardships of scarcity. The north-eastern monsoon had equally failed, and great scarcity overshadowed the North-Western Provinces. Ajmer was thus isolated in the midst of a famine tract; it had no supplies of its own, and owing to the utter failure of forage, the price of which was in many places actually dearer than grain, no carts could travel, nor could the pack-bullock of the banjaras, of which there are hundreds of thousands in Rajputána and Central India, traverse the country. The only means of transport which was available was camels; all the káfilas employed by traders, however, cease travelling in the rains, partly because, no return loads of salt can be carried during that season, and partly because, agreeably to the time-honoured custom of the country, camels are then turned out to graze. No regular organization for the supply of grain by camels was attempted by the local Administration.

Towards the end of August 1868 emigration commenced from Ajmer-Merwara. Wheat at this time was selling in Ajmer at 10 seers; barley, jowar and grass were 12 seers per rupee. Such was the scarcity of fodder that cows were offered for sale at Re. 1 each, and good plough-cattle at Rs. 10 a pair. No grass could be procured by the Cantonment of Nasirábád. The horses of the artillery battery were sent away altogether, and the small cavalry detachment which remained had to fetch forage from Nimach, a distance of 150 miles. Relief works were commenced, and in November 1868 the Deputy Commissioner, who had either personally or through his subordinates visited every portion of the district, reported on the condition of the country. Half the cattle had been driven to Malwa owing to absence of fodder. The kharif had practically failed entirely. The water in the wells was scanty and had become so brackish that it was unfit for purposes of irrigation. In some places where the crops had sprouted no grain, owing to lack of moisture, had been formed, and the stalks had been cut to feed the cattle. The people were apathetic and entirely in the hands of the money-lenders, who would make no advances. In January, February and March 1869, 1·2 inches of rain fell, but there was no cultivation on unirrigated land, and the area under crop in the rabi was confined to those localities where well-irrigation was procurable, for none of the tanks had any water. Mildew and hail-storms attacked the scanty crop, and there was practically a total loss of both crops. The distress was intensified by the crowds of emigrants from Marwar who came with their herds in search of food and pasture, and who trenched considerably on the scanty supplies of food remaining, and consumed the little grass in the district. Emigration from Ajmer-Merwara now went on with redoubled speed, and the people were reduced to the necessity of supporting themselves on the bark of the khejra tree and roots which they mixed with grain and ground up to make bread. Poor-houses were now established, and the country waited in eager expectation for the rains of 1869.

The hot season of 1869 was unusually protracted, and it was not till the middle of July that the long-looked for rains set in, and the people were enabled to plough their fields. In many places when there were no cattle, the men making small ploughs for the purpose yoked themselves in place

of their oxen and laboriously turned up a furrow, while the women dropped in the grain. There was hardly any rain, however, in August (only 1½ inch was measured in Ajmer), and the distress now began to reach its culminating point as the prospects of a kharif harvest gradually disappeared. Barks and roots even were scarce, and the mortality was frightful. A copious rain-fall in September to some extent revived the hopes of the people, but these were soon destined to be dashed. Swarms of locusts, hatched in Jesulmir and Bikanir, invaded Márwár, Ajmer, Tonk, and the northern parts of Mewar and devoured every green thing. The estimated loss was, of maize 46 per cent., of jowar 56, of bajra 67, of cotton 58, of til 73, of pulses 82 per cent. Grain was literally not now procurable,—barley was selling during the month of September, according to the price lists of Ajmer, at 5½ seers; the highest price it reached was 3 seers, but men with money in their hands could not get food in the city of Ajmer. Importation from Bhawáni and Rewári now commenced, and convoys of camels coming for the Sambhar salt daily brought large supplies. In August 1869 an application was made to the Government of the North-Western Provinces to despatch grain from Agra, but the consignment arrived after grain had become cheap. At the close of the famine the Deputy Commissioner estimated the losses at 25 per cent. of the population of 426,000, at 33 per cent of the cattle, and 50 per cent. of ploughs. Government had spent altogether Rs. 15,20,074, and of this amount Rs. 2,30,000 are calculated as having been given in gratuitous relief by Government.

Into the vexed question of the adequacy of the relief administration it is no part of the object of this sketch to enter. A full account of what was done will be found in Colonel Brooke's account of the "Famine in Rajputana," which was published in the *Gazette of India* of the 25th February 1871. The district officers did all that men could do, but no addition whatever was made to the ordinary district staff, and in August 1869 there was no grain in the country wherewith to feed the people, who necessarily died. The rains of 1870 were rather below the average. Ajmer got 21 inches, Beawar 10·7, Todgarh 10·8; but no rain fell after August. The Deputy Commissioner reported that the state of apathy and demoralization of the people owing to the misery of the last two years was such that nothing avails for the collection of the revenue save active coercive measures, and these except in two instances had been effectual. In Beáwar this year seed wheat was selling at 5 to 6 seers per rupee, barley at 7 seers, gram at 4 seers; and was generally repayable with 100 per cent. interest. In Todgarh seed-wheat was selling at 2½ to 3 seers, barley at 3½ to 5 seers; repayable at 12 seers and 18 seers, respectively.

In Merwara it was found utterly impossible to collect the revenue during the famine years, and eventually the arrears have been remitted. A summary settlement was made for Merwara from the year 1872-73 which was at a reduction of 32 per cent. on the settlement demand. The collections from Merwara during the period of settlement are shown in the accompanying table for periods of five years.

Tahsil.	Circle.	Average collections from 1851-52 to 1857-58.	Average collections from 1858-59 to 1862-63.	Average collections from 1863-64 to 1867-68.	Average collections from 1868-69 to 1872-73.
		Rs.	Rs.	Rs.	Rs.
Beáwar	Beawar ...	55,579	51,686	55,387	34,935
	Chang ...	10,164	10 241	10,689	6,256
	Shamgarh ...	25,279	24,489	26,132	15,871
	Total ...	91,022	86,416	91,208	57,062
Todgarh ...	Bhaelan ...	12,816	12,816	12,817	8,457
	Dewair ...	28,936	28,697	28,816	21,083
	Todgarh ...	35,270	35,112	35,108	22,498
	Total ...	77,022	76,625	76,711	52,038
Grand Total, Merwara ...	...	1,68,044	1,63,041	1,67,949	1,09,100

This table is instructive. The first period shows the favourable years after the settlement; during the second remissions were allowed. The revenue during the third period was rigorously collected, and the fourth period, which includes one year of the summary settlement, shows the average paid by Merwara during the famine and subsequent years.

Remarks on the village system as applicable to Ajmer-Merwara.

The foregoing retrospect has sufficiently demonstrated what was already abundantly clear from a consideration of the tenure that the village system of the North-West Provinces is not self-acting beyond a certain point, and that a mouzahwár settlement cannot succeed in Ajmer-Merwara. By the term "mouzahwar" is meant a settlement where the assessment is based on the average of good and bad seasons, and where the principle of joint responsibility is enforced in the collection of the revenue. The seasons prevent too great vicissitudes to allow of an equal annual demand being assessed, but this difficulty has been partially surmounted in the recent revision by the assessment of water revenue, amounting in Ajmer-Merwara to Rs. 55,432 out of Rs. 2,61,557, separately from the land revenue on the unirrigated aspect. The assessment on the dry aspect includes the full assessment of well-land, but in each village where the tanks fail to fill, the water revenue will be remitted each year. The principle of joint responsibility has not been formally abolished, for cases may arise (though the cultivated area cannot be largely increased in any village) in which it would be just to enforce it. One of the main objects of the recent settlement, however, has been to reduce its evils to a minimum. All well-known and recognized divisions of a village have been allowed to choose a headman, and to each cultivator has been permitted the option of deciding through which of the headmen he will pay his revenue. The total amount payable through each patel has been added up, and a list of each headman's constituents given to the headman, and filed with the settlement record. Thus in a village paying Rs. 1,000, there may be five patels, two responsible for Rs. 250 each; one for Rs. 200; one for Rs. 125, and one for Rs. 75. Under the old system the tahsildar demanded the revenue from those

among the headmen whom he considered the most substantial in the village. Now he can tell exactly how much he should collect from each patel, and if the representative of any *thok* or *pati* cannot be made to pay, very valid reasons, indeed, should be adduced before the representative of the other divisions of the village are called on to make good the deficiency. *Prima facie*, in such a case the sum should be remitted. In short, the old *thok* and *pati* of the mouzahwar system has been entirely abandoned. No real *thoks* and *patis* exist in Ajmer-Merwara, and for a number of more or less arbitrary subdivisions of the land has been substituted an agglomeration of holdings, bound together by the fact that the owners have selected one of the headmen sanctioned for the village as the representative through whom they will pay their revenue. In this way the headmen of the villages have become a strictly representative body as they ought to be.

APPENDIX A.

Statement showing the total revenue of Ajmer District.

Year	Collections from khalsa villages.	Government land and resumed tenures	Collections from istumrardars	Customs.	Abkari.	Stamps	Income tax.	Miscellaneous.	Talao cess.	Road cess	Grand Total.
	Rs. As P	Rs As P	Rs. As P	Rs As P	Rs. As P.	Rs. As P	Rs. As P.	Rs. As P.	Rs. As P.	Rs. As P.	Rs As P.
1849 50	1,66,100 0 0	. .	1,20,813 10 7	96,919 13 2	4,920 10 9	16,173 6 6	...	6 106 0 4	4,542 0 0	1,764 0 0	4,17,339 9 4
1850-51	1,64,536 8 10	. ...	1,20,813 10 7	1,09,673 10 8	5,261 12 9	16,171 14 0		3,563 1 2	5,125 0 0	1,8 9 0 0	4,16,964 10 0
1851-52	1,71,817 4 0	.	1,20,813 10 7	1,13,909 13 9	5,295 10 6	11,091 0 6	.	2,550 8 0	5,125 0 0	6,847 0 0	4,37,449 15 4
1852-53 .	1,73,558 3 0	. ...	1,20,813 10 7	90,573 2 3	5,202 3 4	12,798 8 0	...	2,775 6 4	5,125 0 0	6,847 0 0	4,17,693 1 6
1853 54 ..	1,57,365 0 2	325 5 5	1,20,813 10 7	1,10,598 2 5	5,202 3 4	14,806 6 0	..	3,136 4 6	5,125 0 0	6,847 0 0	4,24,219 0 5
1854-55 ...	1 74 019 8 0	869 3 5	1,20,813 10 7	97,148 10 8	5,320 9 0	11,159 14 0	. . .	3,262 13 5	5,125 0 0	6,888 0 0	4,24,607 5 1
1855-56	1,73,734 7 1	870 1 9	1,20,813 10 7	1,04,149 4 10	5,755 0 0	12,942 12 0		3,945 5 10	5,125 0 0	6,888 0 0	4,34,223 10 1
1856-57	1,70,363 6 6	1,002 11 7	1,27,090 10 7	96,877 14 5	5,755 0 0	15,618 4 0		4,135 8 0	5,125 0 0	6,888 0 0	4,32,876 7 1
1857-58 ...	1 72,290 0 3	572 0 2	1,27,090 10 7	96,086 4 8	5,755 0 0	14,720 14 0		3,668 8 0	5,125 0 0	6,878 0 0	4,32,186 5 8
1858-59	1,71,739 15 9	636 5 9	1,27,090 10 7	1,18,312 14 4	5,755 0 0	14,685 2 0	.	3,036 10 3	5,125 0 0	6,878 0 0	4,53,209 10 8
1859-60 ...	1,82,115 4 6	868 3 4	1,26,016 2 7	1,21,372 6 3	6,424 15 0	18,451 2 0		6,102 13 8	5,125 0 0	6,878 0 0	4,73,353 15 4
1860-61	1,61,259 9 5	1,414 6 0	1,26,016 2 7	92,228 8 4	8,700 0 0	21,484 5 0	57,488 0 0	6,103 11 0	8,489 14 1	17,815 0 8	5,00,999 9 1
1861-62 .	1,74,084 2 11	1,808 4 7	1,26,016 2 7	1,10,704 5 4	8,700 0 0	45,544 12 0	60,861 0 0	6,113 11 5	5,125 0 0	6,878 0 0	5,45,635 6 10
1862-63 .	1,72,834 1 5	1,673 7 3	1,26,016 2 7	1,11,386 4 11	8,700 0 0	1,03,691 6 11	52,957 0 0	6,444 7 11	5,125 0 0	6,872 0 0	5,97,699 15 0
1863-64 ...	1,72,844 4 4	1,841 13 10	1 26 016 2 7	1,10,897 1 4	8,700 0 0	66,668 7 0	60,029 13 1	6,535 12 8	5,125 0 0	6,872 0 9	5,65,530 6 10
1864-65 ...	1,72,853 7 4	2,150 8 10	1,26,016 2 7	1,24,217 8 6	8,751 5 5	71,098 0 0	45,939 2 0	8,034 14 5	5,125 0 0	6,872 0 0	5,71,058 1 1
1865-66 ...	1,73,047 5 2	2,011 9 5	1,26,016 2 7	1,13,665 0 8	11,126 7 6	85,535 11 0	10,388 12 0	14,037 7 9	5,125 0 0	6,872 0 0	5,47,825 8 1
1866-67 .	2,09,825 9 9	2,195 2 9	1,26,016 2 7	1,10,108 9 11	22,523 9 1	71,442 9 6	13,390 0 0	33,079 9 0	8,771 9 3	7,798 6 10	6,05,153 4 9
1867 68 ...	1,80,591 1 2	2,246 0 6	1,26,016 2 7	1,13,113 12 2	32,432 11 4	94,866 6 10	20,238 0 0	26,404 2 1	8,777 15 9	7,798 14 10	6,12,485 3 3
1868-69	1,02,928 11 7	944 1 6	1,24,954 13 6	1,13,938 2 2	29,421 13 6	1,02,939 7 0	13,200 15 9	37,072 12 8	8,797 15 9	7,798 14 10	5,41,997 12 3
1869-70 ...	1,82,495 3 1	961 7 11	1,24,104 1 10	16,641 1 3	12,283 5 9	1,17,684 12 9	35,863 2 0	31,027 10 4	8,246 11 0	7,741 11 0	5,37,049 2 11
1870-71 ...	2,13,150 9 10	605 2 0	1,23,957 10 5	102 12 0	21,016 5 11	1,01,475 5 0	62,603 10 1	45,949 0 6	8,212 8 0	7,713 10 7	5,84,796 10 4
1871 72 ...	1,86,216 11 2	1,245 4 11	1,25,665 9 4	0 8 0	16,282 11 0	84,761 5 0	15,639 15 9	51,371 5 0	8,271 14 0	8,725 7 7	4,96,180 11 7
1872-73 ...	1,80 023 2 2	271 0 0	1,26,016 2 7	....	16,752 0 0	1,16,183 0 0	8,546 0 0	677 0 0	5,125 0 0	1,939 0 0	4,55,532 4 9
1873-74 ...	1,80,313 0 0	237 0 0	1,26,016 2 7	.....	18,437 0 0	1,35,373 0 0	.. ..	749 0 0	5,060 8 0	1,692 0 0	46,807 0 7

APPENDIX B.

Statement showing the prices of produce in Ajmer during the famine of 1868-69.

Year.	Month.	Wheat.		Barley		Maize.		Moth.		Bajra.		Jowar.		Grass.		Bhoosa.	
		Seers.	Ch.	Seers.	Ch.	Seers.	Ch.	Seers.	Ch.	Seers.	Ch.	Seers.	Ch.	Seers	Ch.	Seers.	Ch.
1868	June	16	11	23	1	...		...	...	20	10	20	6	...	...	...	...
	July	16	4	21	8	.	...		...	19	8	20	...	40	...	30	...
	August	16	5	22	6	...	..	..	...	16	14	17	8	...	...	25	...
	September	10	...	12	5		...	...	...	10	9	10	...	12	...	15	...
	October	7	13	9	1	...	...	...	...	7	13	8	7	18	..	24	...
	November	7	4	8	6	...	...	...	...	7	14	8	...	16	...	...	...
	December	7	..	8	7	...	...	...	..	7	2	7	8	...	...	11	8
1869	January	7	9	8	9	...	...	...		7	4	7	6	11	8	...	...
	February	7	12	8	13	...	.	...	...	7	4	7	11	12	..	14	10
	March ...	7	9	8	15	...	...		...	7	1	7	7	11	2	14	..
	April ..	6	14	8	15	...	...	...	..	7	...	7	...	11	9	17	6
	May	6	12	8	4	6	..	6	11	6	12	6	8	12	8	17	14
	June	6	7	8	8	6	..	6	8	6	...	6	2	13	...	17	8
	July	6	8	9	...	6	6	5	1	5	12	6	1	12	4	26	10
	August	5	12	6	8	5	12	4	14	5	2	6	.	13	12	40	...
	September	4	9	5	8	4	12	4	12	1	4	4	14	11	14	.	...
	October ...	5	12	7	5	6	6	5	7	7	4	6	8	14	4	...	...
	November	6	...	7	8	9	4	4	14	9	8	8	11	14	4	...	.
	December . ..	6	9	8	7	10	11	6	...	10	2	10	12	4	.		...
1870 ...	January ...	6	14	10	...	11	6	8	6	11	13	12	...	80	...	...	...
	February	7	12	11	.	13	.	10	8	12	12	12	14	100	..	...	...
	March	7	4	12	6	13	11	11	8	13	10	14	11	80	...	...	...
	April	9		15	..	15	12	14	...	15	11	17	5	65	...	60	...
	May	9	14	15	2	15	8	12	4	14	5	16	...	60	...	70	...
	June	9	..	14	6	13	8	10	8	13	4	14	7	60	...	70	...

APPENDIX C.

Statement showing rain-fall at Ajmer Jail from the year 1863.

Months.	1863		1864.		1865.		1866.		1867.		1868.		1869		1870.		1871.		1872.		1873.		1874	
	I.	C	I.	C.	I.	C.	I	C.	I.	C.	I.	C.	I.	C.	I.	C.	I	C.	I.	C.	I.	C.	I	C.
January	...	50	.	92	...	25	No rain		No rain		...	...	...	40	No rain		No rain		.	30	...	15	...	5
February	...		...	50	...	75	...	...	No rain		...	12½		40	No rain		No rain		No rain		No rain		...	3
March	...	10		...	5	..	...	...	No rain		...	32½	1	95	...	72½	No rain		No rain		No rain		..	2
April	...		...	...	No rain		...	44	...	30	.	30	No rain		No rain		...	5	No rain		No rain			.
May		53	...	11	No rain		...	35	...	51	...	22½	No rain		...	2½	1	12½	1	20	1	77		66
June	9	70	...	8	...	2	1	33	2	5	1	2½	No rain		3	40	8	22½	1	28	1	71	4	59
July	12	34	7	97	1	47	3	70	7	.	6	37½	4	65	..	67½	6	65	7	57	9	13	5	47
August	2	97	8	54	7	38	20	4	13	92½	...	85	1	55	11	30	.	50	18	15	5	82		
September	.	...	...	52	1	18	No rain		1	66½	...	...	14	60	...	5	4	25	3	35	2	58		
October	1	20	...		...	42	...	30	...	...	...	...	..	20	...	40	No rain		No rain		...	...		
November	...	...	...	...	No rain		..	...	.		...	...	No rain		No rain			90	No rain		No rain			
December	...		...	...	No rain		...	...	1	82½		6	...	17½	...	40	No rain		.	15		11		
Total	27	34	18	64	16	47	26	16	27	27½	9	28½	23	92½	16	97½	21	70	32	..	21	27		

APPENDIX D.

Territorial distribution of Merwara.

Name of Tehsil.	Territory.	Past and present.	Number of villages.	Total area.	UNASSESSED			ASSESSABLE LAND.								Total assessable.
								UNCULTIVATED			CULTIVATED.					
					Barren.	Revenue free.	Total.	Culturable waste.	Fallow.	Total.	Chahi	Talabi.	Abi.	Barani.	Total.	
Beawar ...	Khalsa ..	Present	187	145,255	91,905	310	92,215	15,031	2,712	17,743	4,951	7,186	2,287	16,873	35,297	53,040
Todgarh ..	Khalsa .	Present .	23	65,176	59,590	58	59,648	1,204	386	1,590	969	969	329	1,671	3,9 8	5,528
Total ...	Khalsa	Present ...	210	210,431	151,495	368	151,863	16,235	3,098	19,333	5,920	8,155	6,616	18,544	39,235	58 568
Beāwar	Marwar	Past ..	15	23,183	19,856	1	19,857	603	732	1,335	604	64	292	1,031	1,991	3,326
		Present ..	20	24,812	20,683	..	20,683	1,124	365	1,489	597	50	368	1,625	2,640	4.129
Todgarh	Marwar	Past	4	16,336	15,402	4	15,406	55	97	152	349	125	75	229	778	930
		Present ..	4	20,142	18,647	5	18,652	485	227	712	341	81	22	334	778	1,490
Total ...	Marwar	Past ..	19	39,519	35,258	5	35,263	658	829	1,487	953	189	367	1,260	2,769	4,256
		Present ...	24	44,954	39,330	5	39,335	1,609	592	2,201	938	131	390	1,959	3,418	5,619
Beawar	Mewar	Past ..	20	39,731	34,091	54	34,145	1,593	516	2,109	918	568	990	991	3,467	5,576
		Present ...	34	39,625	33,646	81	33,727	1,861	208	2,069	918	454	1,115	1,342	3,829	5,898
Todgarh	Mewar	Past ...	57	113,092	92,114	349	92,463	3,813	2,333	6,146	6,729	1,396	1,081	5,277	14,483	20,659
		Present ...	61	137,979	112,975	416	113,391	7,463	1,111	8,574	7,159	1,356	571	6,928	16,014	24,588
Total ...	Mewar	Past ...	77	152,813	126,205	403	126,608	5,406	2,849	8,255	7,647	1,964	2,071	6,268	17 950	26,205
		Present ..	95	177,604	146,621	497	147,118	9,324	1,319	10,643	8,077	1,810	1,686	8,270	19,843	30,486

APPENDIX E.

SIR THOMAS ROE, Ambassador of James I., arrived at Ajmer on 23rd December 1615, and on the 10th January 1616 presented himself at Jahangir's Court and delivered his credentials. The following passages are extracted from Sir Thomas Roe's Journal as they possess a local interest:—

Jahangir at the time lived in the fort now called the Magazine, and the attendants on his Court seem to have lived in extemporised houses outside the city wall in the space between the Daulat Bagh and the Madar Hill. When Jahangir left Ajmer for Mandar, he gave orders to set fire to all the *Lashkar* at Ajmer to compel the people to follow, and the order was duly executed.

"The king comes every morning to a window looking into a plain before his gate and shews himself to the common people. One day I went to attend him I found him at the window and went up on the scaffold under him. On two tressels stood two eunuchs with long poles headed with feathers, fanning him. He gave many favours and received many presents; what he bestowed was let down by a silk rolled on a turning instrument; what was given him a venerable, fat, deformed old matron, hung with gymbals like an image, plucked up at a hole. With such another clue at one side in a window were his two principal wives, whose curiosity made them break little holes in a grate of reed that hung before it to gaze on me. On Tuesday at this window the king sits in judgment, never refusing the poorest man's complaint: he hears with patience both parties, and sometimes sees with too much delight in blood the execution done by his elephants. *Illi meruere, sed quid tu ut adesses.*"

This gate is probably the principal entrance to the magazine on the city side, where there is a window on each side such as Sir Thomas Roe describes.

The next description is of a place generally called the *Núr chashma* at the back of the Taragarh Hill. The fountains and tanks are in a ruinous state, and the place can only be reached with difficulty as of yore.

"The 1st of March I rode to see a house of pleasure of the king's, given him by Asaf Khán, 2 miles from Ajmer, but between two mighty rocks, so defended from the sun that it scarce any way sees it; the foundation cut out of them and some rooms, the rest of freestone: a handsome little garden with fine fountains: two great tanks, one thirty steps above the other. The way to it is inaccessible but for one or two in front, and that very steep and stony: a place of much melancholy delight and security, only being accompanied with wild peacocks, turtles, fowl and monkeys that inhabit the rocks hanging every way over it."

Sir Thomes Roe also visited the Daulat Bagh, whither he had been invited to supper by Jamálud-din Hasan, a man whom he describes as possessed of more courtesy and understanding than all his countrymen.

"Jamal-ud-din had borrowed of the king his house and garden of pleasure, *Hauz Jamál*, a mile out of the town, to feast me in, and overnight earnestly inviting me, I promised to come. At midnight he went himself and carried his tents and all furniture, and fitted up a place by the tank side very handsomely. In the morning I went: at my coming he came to meet me, and with extraordinary civility carried me into his room prepared, where he had some company and one hundred servants attending. He entertained me with showing me the king's little closets and retiring rooms, which were painted with antiques, and in some panes copies of the French kings and other Christian

princes. In this time came in dinner, so sitting on carpeting, a cloth was laid, and divers banquetting set before us, and the like a little apart for the gentlemen that accompanied him, to whom he went to eat, they holding it a kind of uncleanness to mingle with us, whereat I told him he promised we should eat bread and salt together; that without his company I had but little appetite, so he rose and sat by me, and we fell roundly to our victuals. The substance was made-dishes of divers sorts,—raisins, almonds, pistaches and fruit. Dinner ended he played at chess, and I walked. Returning after some discourse I offered to take my leave; he answered he had entreated me to come to eat; that what was passed was but a collation; that I must not depart till I had supped, which I readily granted. After a time our supper came, two cloths being spread as in the morning, and before me and my chaplain and one merchant were set divers dishes of sallets and meat roast, fried, and boiled, and divers rices. He desired to be excused, that it was their manner to eat among themselves; his countrymen would take it ill if he ate not with them: so he and his guests, I and my company, solaced ourselves with a good refreshing. The meat was not amiss, but the attendance and order much better, his servants being very diligent and respectful. He gave me for a present as is the manner when one is invited, five cases of sugar candy dressed with musk, and one loaf of most fine sugar white as snow, about fifty pound weight, desiring me to accept one hundred such against my going, which, said he, you refuse of me thinking I am poor, but it costs me nothing; it is made in my government and comes gratis to me. Thus professing himself my father and I his son with compliments I took my leave."

The last extract is an account of a violent storm of rain which fell on the 20th August 1616:—

"The twentieth day and the night past fell a storm of rain called the elephant, usual at going out of the rains, but for the greatness very extraordinary, whereby there ran such streams into the tank whose head is made of stone, in shew exceeding strong, but the water was so grown that it brake over in one place and there came an alarm and sudden fear that it would give way and drown all that part of the town where I dwelt, insomuch that Prince Khurram and all his women forsook their house; my next neighbour carried away his goods and his wife on his elephants and camels to fly to the hill-side. All men had their horses ready at their doors to save their lives, so that we were much frighted and sat up till midnight, for that we had no help, but to flee ourselves and lose all our goods, for it was reported that it would run higher than the top of my house by 3 feet and carry all away, being poor muddy buildings, fourteen years past a terrible experience having showed the violence, the foot of the tank being level with our dwelling, and the water extreme great and deep, so that the top was much higher than any house which stood at the bottom in the course of the water, every ordinary rain making such a current at my door that it run not swifter in the arches of London Bridge, and is for some hours impassable by horse or man. But God otherwise disposed it in His mercy; the king caused a sluice to be cut in the night to ease the water another way, yet the very rain had washed down a great part of the walls of my house and so weakened it in divers places that I feared the fall more than the flood, and was so moiled with dirt and water that I could scarce lie dry or safe; for that I must be enforced to be at new charge in reparation. Thus were we every way afflicted: fires, smokes, floods, storms, heat, dust, flies, and no temperate or quiet season."